

UNION BAPTIST ASSOCIATION

Fifty Years Of Progress

1919 — 1970

March 16 1911

J. Carlyle Trull

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H. H. Trull

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HISTORY OF THE
UNION BAPTIST ASSOCIATION
1918 - 1970

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of the
UNION BAPTIST ASSOCIATION
1918 - 1970

Prepared By
JOHN A. BIVENS
Historian

1974
National Printing Company
Monroe, North Carolina



Compiling History by John A. Bivens, Historian, assisted by Mrs. Bivens.

INTRODUCTION

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WHEN THE ASSOCIATION asked the Historian to prepare a complete history of our Association from 1918 to 1970, little did I realize the amount of work involved in this task. During this time I have had good help from many people, for which I am sincerely grateful. First of all I am grateful to my devoted wife, who has spent many hours in helping me with the history. I am indebted to the Committee appointed by the Moderator, and composed of Mrs. Martin L. McGee, Mrs. L. P. Beck and John Vann Chaney. This Committee was most helpful in getting the history from the various churches. Then, too, I appreciate the response from the pastors and representatives of the churches in sending in the histories and the pictures of the churches. To all who have helped with this work, we are sincerely grateful.

When we seek to get the history of the churches of our Association for a period of fifty years, it is necessary to seek this information from several sources. There are not too many copies available of the history of our Association prepared by Rev. Joseph A. Bivens, Rev. M. D. L. Preslar and Rev. C. J. Black, which covered the period from 1854 to 1918. We felt that, in order for our readers to understand the histories from the different churches during the period from 1919 to 1970, it is necessary to give something of the history prior to 1919. Therefore we have devoted considerable attention to this period in the life of the Union Baptist Association.

We have tried to be as accurate as we could in writing the history. For our sources of information we have used the history published in 1918; we have also referred to the minutes of our Association for the years 1919-1970. We are indebted to Miss Mary Lee Baker of Wingate for supplying the minutes which we did not have. Her father, Mr. M. L. Baker, took great delight in saving the minutes during those years and with few exceptions he had them all. Without those minutes many questions that arose would have had to go unanswered. We are also grateful to Mrs. Kathy Griffin Cole, secretary of the First Baptist Church, Monroe, for her help in typing the histories.

We feel that we are most fortunate in being able to present the fascinating story of the growth, progress and development of the churches of our Association for the past fifty years. As we read the history we take pride in the growth of our membership from 39 churches and 6,149 members in 1918 to a total of 56 churches in 1970 and a membership of 15,648.

TABLE OF CONTENTS

List of Churches of Association.....	<i>ix</i>
Associational Missionaries and Officers.....	<i>x</i>
Bridging the Gap from 1918 to 1970.....	<i>1</i>
Brief Histories By the Years.....	<i>9</i>
Histories As Reported By the Churches:	
Antioch Baptist Church.....	<i>25</i>
Austin Grove Baptist Church.....	<i>27</i>
Benton Cross Roads Baptist Church	<i>29</i>
Benton Heights Baptist Church	<i>31</i>
Bethel Baptist Church.....	<i>33</i>
Calvary Baptist Church	<i>36</i>
Centerview Baptist Church.....	<i>38</i>
Central Baptist Church	<i>39</i>
Corinth Baptist Church	<i>41</i>
Ebenezer Baptist Church	<i>43</i>
Euto Baptist Church.....	<i>44</i>
Fairfield Baptist Church	<i>46</i>
Faith Baptist Church	<i>48</i>
Faulks Baptist Church	<i>50</i>
Friendly Baptist Church	<i>52</i>
Hamilton Crossroads Baptist Church	<i>54</i>
Hartis Grove Baptist Church	<i>56</i>
Herman Baptist Church.....	<i>58</i>
Hopewell Baptist Church	<i>60</i>
Howie Baptist Church.....	<i>63</i>
Indian Trail Baptist Church	<i>64</i>
King Memorial Baptist Church.....	<i>66</i>
Lanes Creek Baptist Church	<i>68</i>
Lee Park Baptist Church	<i>70</i>
Macedonia Baptist Church	<i>71</i>
Marshville Baptist Church	<i>73</i>
Mary Elizabeth Baptist Church.....	<i>75</i>
Midway Baptist Church.....	<i>77</i>
Mill Creek Baptist Church	<i>79</i>
Monroe First Baptist Church	<i>81</i>

Mount Harmony Baptist Church.....	83
Mount Moriah Baptist Church	85
Mount Olive Baptist Church.....	86
Mount Pleasant Baptist Church.....	88
Mount Zion Baptist Church.....	90
Mountain Springs Baptist Church	91
New Hope Baptist Church.....	93
New Salem Baptist Church.....	96
Oak Grove Baptist Church	97
Olive Branch Baptist Church	99
Philadelphia Baptist Church	101
Pleasant Hill Baptist Church	105
Providence Baptist Church.....	106
Roanoke Baptist Church.....	107
Sandy Ridge Baptist Church	110
Sardis Baptist Church	113
Secrest Grove Baptist Church	119
Shiloh Baptist Church	120
Sunset Park Baptist Church	124
Sutton Park Baptist Church	126
Union Baptist Church.....	128
Union Grove Baptist Church	130
Waxhaw Baptist Church.....	132
West Monroe Baptist Church	134
Wingate Baptist Church	136
Woman's Missionary Union	140
History of Wingate College	146
Do You Remember?	153
Let's Smile a Bit.....	156
Conclusion.....	158
Answers to "Do You Remember?"	161

LIST OF CHURCHES OF ASSOCIATION

1919

Antioch	Macedonia	North Monroe
Austin's Grove	Marshville	Oak Grove
Benton's Cross Roads	Meadow Branch	Olive Branch
Bethel	Mill Creek	Philadelphia
Corinth	Monroe	Pleasant Hill
Deep Springs	Mt. Harmony	Roanoke
Ebenezer	Mt. Moriah	Sandy Ridge
Fairfield	Mt. Olive	Sardis
Faulks	Mt. Pleasant	Shiloh
Hamilton's Cross Roads	Mt. Zion	Union
Hermon	Mountain Springs	Unvn Grove
Hopewell	New Hope	Waxhaw
King Street	New Salem	West Monroe

1970

Antioch	Howie	New Salem
Austin's Grove	Indian Trail	Oak Grove
Benton Heights	King Memorial	Olive Branch
Benton's Cross Roads	Lanes Creek	Philadelphia
Bethel	Lee Park	Pleasant Hill
Calvary	Macedonia	Pleasant Pines
Centerview	Marshville	Providence
Central	Mary Elizabeth	Roanoke
Corinth	Midway	Sandy Ridge
Ebenezer	Mill Creek	Sardis
Euto	Monroe, First	Secrest Grove
Fairfield	Monroe, West	Shiloh
Faith	Mt. Harmony	Sunset Park
Faulks	Mt. Moriah	Sutton Park
Friendly	Mt. Olive	Union
Hamilton's Cross Roads	Mt. Pleasant	Union Grove
Hartis Grove	Mt. Zion	Waxhaw
Hermon	Mountain Springs	Wingate
Hopewell	New Hope	

ASSOCIATIONAL MISSIONARIES AND OFFICERS

ASSOCIATIONAL MISSIONARIES

J. Boyd Horton	1946-50
W. M. Bayne	1950-51
Earl H. Underwood	1951-59
P. E. Jones	1959-63
Claude E. Hamby	1964-67
Arch Cree	1967-69
Aaron Tyner	1969-70

CLERKS

B. H. Griffin	1919-30
Z. Bright Tucker	1931-33
J. Emmett Griffin	1934-35
J. Howard Williams	1936-44
Jack T. Akin	1945-47
David K. Shelton	1948
J. Boyd Horton	1949-50
J. A. Hudson	1951
Earl H. Underwood	1952-55
C. W. Teague	1956
Victor Batchelor	1957-58
Mrs. Mott P. Blair	1959-60
Mrs. John A. Bivens	1961
Mrs. R. V. Greer	1962-66
Mrs. J. J. Griffin	1967-69
Mrs. C. H. Arrowood	1970

MODERATORS

A. C. Davis	1919-22
C. M. Beach	1923-28
A. Marsh	1929-30
J. A. Snow	191-33
J. T. Wayland	1934-36
T. L. Price	1937-41
H. F. Goodwin	1942
Rommie Pierce	1943-44
J. Howard Williams	1945
J. N. Watson	1946-48
C. C. Burris	1949-50
M. T. Gales	1951

Walter E. Sanders	1952
H. S Mumford	1953
N. S. Joyner	1954-55
Glenn Rushing	1956-59
	1964-65
J. Dewey Hobbs, Jr.	1957-58
	1960-61
R. V. Greer	1962-63
Frank Crumpler	1966
Ellis L. Marks	1967
Robert T. Byrd	1968-69
Robert Taylor	1970

TREASURERS

H. E. Copple	1919-34
J. Frank Outen	1935-45
J. Howard Williams	1946-48
Roscoe Faulk	1949-56
J. Howard Williams	1957-66
Mrs. John G. Hargett	1967-70

HISTORIANS

J. W. Bivens	1919; 1923-27
C. M. Beach	1920-22
John A. Bivens	1928-33
D. F. Helms	1934-35
C. M. Preslar	1936-38
Mrs. John A. Bivens	1939-45; 1950
Mrs. Jack T. Aiken	1946
Fred Sandusky	1947
M. T. Gales	1948-49
N. S. Joyner	1951-52; 1958
C. A. Francis	1953-56
Glenn Rushing	1957
James B. Pressley	1959
Lewis F. McLean	1960-61
F. E. Baucom	1962
Zeb A. Caudle	1963-66
R. V. Greer	1967
John A. Bivens	1968-70

BRIDGING THE GAP FROM 1918 TO 1970

THE LAST RECORDED history of our Union Baptist Association in book form was prepared and published by Rev. J. A. Bivens, Rev. M. D. L. Preslar, and Rev. C. J. Black. This history covered the period from 1854 to 1918. In a session of the Association it was decided that we needed a complete history of our Association, and the Historian was instructed to prepare a history of three churches each year in alphabetical order. This was done during the years 1969-1970.

During the meeting of the Association in 1970 after some discussion it was decided and voted to prepare a complete history of the Association from 1918 through 1970. It was further decided that the Association would seek to have prepared a history each ten years thereafter. The Historian, John A. Bivens, was requested to prepare this History and report back to the Association as soon as it was completed. A committee composed of Mrs. Martin L. McGee, Mrs. L. P. Beck and John Vann Chaney was appointed by the Moderator to assist with this work.

The organization of Baptist churches into Associations and Conventions is part of our strength as a great evangelistic and missions people.

Baptist churches in North Carolina formed into Associations in the 1700's. The Baptist State Convention was organized in 1830 and the Southern Baptist Convention in 1845. Today there are 3,456 North Carolina churches cooperating with the Baptist State Convention, divided into eighty District Associations, of which we are a part.

We feel that it is necessary to quote from the History of the Brown Creek Association published in 1918 in order to bridge the gap between that date and the present:

"The first Baptists of this section came from two points, the Welsh Neck section in South Carolina and the old Sandy Creek section in Chatham county, after stays in Connecticut. The Baptists of this section came directly from the efforts of the early Christian workers of Wales and England. The Sandy Creek Baptists were organized under Elder Shubael Stearnes. He and his wife, Daniel Marshall and his wife, Enos Simpson and wife, Joseph Breed and wife, and Jonathan Polk and wife formed this church. Elder Shubael Stearnes was ordained to full work of the Gospel ministry on May 20, 1755.

"The second section from which Baptists came is that of the Welsh

Neck near Society Hill, in South Carolina, in the year 1770. The records show that Lanes Creek was organized in 1793; Olive Branch in about 1800.

"The Moriah Association was organized in 1815 out of the churches that had come out of the Welsh Neck Church and others from the Charleston Association.

"The churches that went into the organization were Beaver Creek, Flat Rock, Lynch Creek, Fork Hill, Meadow Branch, Lanes Creek, Richardson Creek, Gourd Vine, and Rocky River. If all these did not come out of the Welsh Neck Church, at least they were descendants from the Welsh Baptists anyway.

"The Welsh Baptists claim they are the offspring of Paul's ministry. This takes them back to the date of A.D. 63. We conclude then that the Baptists of Union County are New Testament Baptists and as such have the right to administer the ordinances of the New Testament.

"From 1815 until 1854 all of the churches, or nearly all of them, west of the Pee Dee River belonged to the Moriah Association in South Carolina. It was thought advisable to organize another Association of the churches west of the Pee Dee River, south of Rocky River, and north of the Moriah Association. It was to be organized out of the churches of North Carolina belonging to the Moriah Association.

"Accordingly, a meeting was held at Mt. Olive Church, Anson County, in the autumn of 1854. The brethren met in the Wilson Chambers schoolhouse across the road from the church for this purpose. The organization was perfected with letters from three churches only, to wit: Mt. Olive, Monroe and Faulks."

WHAT IS THE NATURE, DESIGN AND PURPOSE OF A BAPTIST ASSOCIATION OF CHURCHES?

We give the answer as it appears in the Minutes of 1861:

1. An Association consists of delegates or messengers from different churches, which have agreed to work together, at stated times, for the purpose of uniting their deliberations and counsel, in order to promote their own spiritual interest and the good of the common cause.

2. An Association is considered by us merely in the light of an advising council, for as according to our views, the independence of churches, and their self-government are clearly established in the New Testament.

3. It is the province of an association to deliberate on all such matters as may be proposed by the churches composing that body.

4. Though as before stated, the Association can assume no power to enforce these counsels or decisions, it is certainly due from the churches to pay a respectful attention to the advice offered them, nor wilfully to slight or

negligently overlook, what they have reason to believe is the fruit of good will toward them, and of zeal for the cause of God.

DECLARATION OF PRINCIPLES

The Baptist denomination has ever maintained that the Word of God is the only standard of Christian doctrine, and duty. The confessions of Faith, which, from time to time, have been put forth by portions of the denomination, have been intended merely as a declaration of Principle generally received among them, and not as standards of their Faith. To the Bible they have ever appealed, as the only authoritative rule and arbiter, in matters of faith and practice. Fully persuaded of the correctness of these views, and at the same time impressed with the importance of having a brief summary of distinguishing religious sentiment, that our true position may be known and understood, we present the following as a declaration of principles of the Brown Creek Association:

Article 1—Of the Holy Scriptures

The Holy Scriptures, in the commonly received books of the Old and the New Testament, are a full and complete revelation from God to Man, touching the character and will of the former, and the duties and destinies of the latter; and are therefore to be received as a sufficient, infallible, and authoritative rule in all matters of doctrine and duty, of Faith and practice.

Article 2—Of God

There is but one Living and True God, the Creator and Preserver of all things, Spiritual and incomprehensible in His Nature, Omnipotent, Omniscient, Wise, Just, True, Merciful, Glorious in Holiness and Eternal in existence.

Article 3—Of Sovereignty of God

As the great first cause of all things God exercises an absolute Sovereignty of the universe. He sees the end from the beginning; nothing can transpire contrary to his foreknowledge and foreordination; His decrees are fixed and immutable, and will be fulfilled in every particular; and He overrules and controls all events to the furtherance of His Glory and the accomplishment of His designs.

Article 4—Of Creation and Providence

In the beginning God, for purposes of His Glory, created the world, and all things that are therein; formed man from the dust of the earth, set His image upon him; and placed him in the Garden of Eden, in a state of perfect innocence and happiness.

Article 5—Of the Fall and Depravity of Man

Section 1. By wilful act of disobedience in the Garden of Eden, through the temptation of Satan, our first parents fell from the state of innocence and glory in which they had been created, lost the favor of God, were brought under the curse of the law, and made themselves liable to the penalty of temporal, spiritual and Eternal Death.

Section 2. In consequence of the original disobedience of our first parents, all of their descendants are born with a corrupt and depraved nature, which leads to sin, and consequently to condemnation and death; and they must, without the intervention of Sovereign Grace, be forever banished from the Presence of God and the Glory of His Power. "Wherefore as by one man's act sin entered the world and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12.)

Article 6—Of the Work of Redemption

Section 1. God, in Sovereign love, has opened a way through mediation, sufferings and death of His Son, whereby sin may be pardoned, its condemnation removed, the sinner accepted and the soul redeemed; so that God may be just and yet justify the sinner that believeth in Jesus; and it is only in accordance with this Divine scheme that any may be saved.

Section 2. In accomplishing this mediatorial work it was necessary that the Divine and the Human nature should be united in the person of the Mediator.

Article 7—Of Predestination and Effectual Calling

Section 1. From before the foundation of the world, God, in the Sovereign power of His Grace and Love, chose and predestinated unto Eternal Life those who in the Covenant of Redemption were given to His Son.

Section 2. Those who have been given to Christ in the Covenant of Redemption are effectually called by the Word and the Spirit of God, to a participation in the blessings of the great salvation. "Moreover, whom He did predestinate, them He also called." (Romans 8:30.)

Article 8—Of the Freeness of the Gospel

Salvation which the gospel provides is freely offered to the children of men. Its invitations are alike extended to all, and none are excluded from the participation in its benefits, excepting those who wilfully reject our Lord Jesus Christ.

Article 9—Of Justification and Adoption

Section 1. The righteousness of Christ is the ground of our justification. This righteousness embraces His Obedience and Suffering—all that He did,

and that He endured; and this, as a whole, being received by Faith, constitutes the ground on which we are Justified.

Section 2. Those who are Justified by the Grace of God become His children by adoption, have His name written upon them, are permitted to call Him Father, and enjoy the liberties and the privileges of the children of God.

Article 10—Of Regeneration

Regeneration is that inward change which the sinner experiences when he passes into a state of Grace. It can be effected only by the Spirit of God. It can consist in a complete and thorough renewal of all the dispositions and affections of the soul; and without it no sinner can enter into the Kingdom of Heaven.

Article 11—Of Repentance

Repentance unto life is a goodly sorrow for sin, wrought in the soul by the Spirit of God, and leading to a change of life, the abandonment of sin and the pursuit of holiness. And this is the duty God imperatively requires of all mankind.

Article 12—Of Faith

Faith is that exercise of the heart (the understanding and the wilful consenting thereto) by which the sinner joyfully receives the Truth as it is in Jesus; and rests upon Him for pardon, sanctification, and Eternal Life. The Righteousness of Christ is the Foundation of our hopes; by Faith we lay hold of that righteousness, and appropriate to ourselves the consolation and promises of the Gospel.

Article 13—Of Good Works

While salvation is all of Grace and is apprehended only by Faith, good works are also essential to the Christian character. Performed in obedience to God's commandments, and fulfilling His decrees, they are the fruits and the evidences of the Living Faith. They do not make us Christians but they prove us so.

Article 14—Of Sanctification

Those who are united to Christ in the exercise of Faith are being sanctified by the Spirit and by the Word of God. Although still infirm and imperfect they are advancing in the knowledge of our Lord Jesus Christ, strengthening in spiritual graces, and progressing in the practice of that holiness without which no man shall see the Lord.

Article 15—Of Final Perseverance

Those who are accepted in the Beloved and have received the remission of their sins through Faith in our Lord Jesus Christ shall persevere by Grace unto Eternal Life. And if any who have professed the Christian name return to their sins and perish in them, it is not because they have fallen from Grace but because they never knew that Grace in its regenerating and saving power.

Article 16—Of Free Agency

God is pleased so to exercise His Sovereignty that man, notwithstanding the fall and depravity of his nature, whether doing good or working evil, whether accepting or rejecting Salvation—acts freely and from choice and therefore those who are finally lost will be alone responsible for the consequences of their guilt; those who are saved while they freely choose the Redemption which is in Christ Jesus, will ascribe the choice of it as well as the Redemption itself all to Sovereign Grace.

Article 17—Of The Church

The word Church, as used in the New Testament, properly speaking, has but two meanings; viz:

Section 1. The Church Universal—comprising the whole body of Believers, who have been, or shall be gathered into the fold of Christ. "Even as Christ also loved the Church, and gave Himself for it." (Eph. 5:25.)

Section 2. The Church in a particular sense comprises an assembly or congregation of believers, united together in Christian fellowship, and meeting from time to time for the worship of God. Each Church is an independent body.

Article 18—Of Ministers and Deacons

In the Church of Jesus Christ there are two classes of officers, viz: Ministers and Deacons.

Section 1. Ministers are that class of officers called of God, and set apart to the work of the ministry—the preaching of the Everlasting Gospel. In this office there are no higher or lower grades; but all occupy a fraternal equality, and no one is superior to his brethren in power and authority.

Section 2. Deacons are that class of officers who are charged with the management of the secular concerns of the Church. It is their special duty that their poor are attended to, that their pastors are supported and that arrangements are made for the proper administration of the ordinances and the comfortable and orderly maintenance of worship.

Article 19—Of Baptism

Section 1. Baptism is the right of Divine appointment by which believers are initiated into the Christian Church. It is the profession of discipleship, the public declaration of Faith, and those only are proper subjects of baptism who have believed in the Lord Jesus Christ.

Section 2. The only mode of baptism is immersion in water. "Then went out to Him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of Him in Jordan, confessing their sins." "And Jesus, when He was baptized went up straightway out of the water." (Matt. 3:16.)

Article 20—Of The Lord's Supper

The Lord's Supper is an ordinance commemorative of the love, the sufferings and the death of our Divine Redeemer. The elements in this ordinance are bread and wine—symbolic of the broken body and the shed blood of the Son of God. Inasmuch as it is a church ordinance, and baptism is the prerequisite to church membership those only should be admitted to the Communion table who have been baptized upon a profession of Faith. "This do in remembrance of Me." (I Cor. 11:24.) "For as often as you eat this bread, and drink this cup, ye do show the Lord's death till He come."

Article 21—Of the Resurrection and Judgment

Section 1. When the purposes of God are accomplished in the present world, and immediately before the final judgment, there shall be a Resurrection of all the dead.

Section 2. Immediately after the Resurrection the final judgment of all mankind shall take place. Jesus Christ will be the Judge. Before Him all nations shall be assembled; and He will judge them every man according to deeds done in the body.

Article 22—Of the Future Condition of the Righteous and of the Wicked

Section 1. After the decisions of the last day the Righteous shall be elevated to a state of perfect and Eternal blessedness. They shall dwell in the immediate Presence of God—exempt from all sin, sorrow and infirmity—and in the tranquil enjoyment of glory, honor and immortality.

Section 2. The wicked shall be forever banished from the Presence of God and assigned to an abode of deep perdition and of endless torment. "Then shall they say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The above declaration of Principles of the Brown Creek Association was endorsed and accepted by the Union Baptist Association when it was formed by the parent Association. Since that time the Association has con-

tinued to operate on these Principles with few modifications. While the Association is made up of churches of like Faith and Belief it is formed by a voluntary participation on the part of the church. The Association is part of a Cooperative Plan of the Southern Baptist Convention and the North Carolina Convention in their outreach for Mission work at home and throughout the world.

We feel that as the pastors and churches adhere to these Principles they will be led to love each other more and realize to a greater extent the value of working together.

We have already reported that Elder Shubael Stearns was ordained to the ministry on May 20, 1755. He was Mission minded and used every opportunity he had to encourage Mission work. The record shows that he was aided in this work by his brother-in-law, Daniel Marshall. At the first anniversary of the Brown Creek Association held with Monroe Baptist Church October 20-22, 1855 the interest of the people in Mission work was first shown and an Itinerant committee was appointed whose duty it was to endeavor to secure the services of one or more ministers, as the means of the Association would permit, to visit the churches in the Association. Money was scarce and these itinerants were allowed not exceeding one dollar per day for their services. In the year 1860 the Association agreed to subscribe to the Home and Foreign Mission Journal at twenty-five cents per annum and the Commission at one dollar per annum.

We proceed now to give highlights taken from the Associational record beginning with the year 1918.

BRIEF HISTORIES BY THE YEARS

1918 - 1919

THIS WAS THE year of the publication of a history of the Association compiled by Rev. M. D. L. Preslar, Rev. Joseph A. Bivens and Rev. C. J. Black, each of whom were serving as pastor, at this time. Few revivals, no churches organized. C. J. Black resigned as pastor of Marshville and Meadow Branch churches. Rev. A. C. Sherwood called as pastor of Marshville and Meadow Branch. Rev. J. C. Meiggs resigned his churches to enter Wake Forest college. Among the leaders who died during the year were N. W. Braswell, who served as a deacon in Mill Creek church for thirty years and Frank B. Ashcraft of First Church, Monroe, who served as Treasurer of the Association for twenty years.

1920

The seventy-five million dollar campaign for Missions, Education, etc. was a success. Churches apportioned \$100,000 pledged \$117,000. Rev. J. A. Bivens, member of Bethel Church, died August 16, 1920. He entered the ministry in 1866 at the age of 28 years, served as a minister for 54 years.

1921

Meadow Branch moved to a new building adjoining the Wingate School campus; 431 in Sunday School. W. Vann Williams, church clerk, called the church roll of 450 names, most of whom were present. Dr. Charles E. Maddry preached the first sermon in the new building. M. W. Griffin, deacon, died August 28, 1921 having served as deacon of Meadow Branch church for more than 36 years.

1922

The churches have passed through a period of unusual financial depression. Despite this fact, real progress has been made in the work of the Kingdom in many of the churches.

1923

Faulks, Philadelphia and Marshville launched building programs. The Wingate School became Wingate Junior College by action of the Baptist State Convention. B.Y.P.U. work greatly strengthened.

1924

Midway church organized at Bellefield schoolhouse September 30, 1924 with 38 members. Rev. W. B. Holmes, Rev. A. Marsh, Rev. M. D. L. Preslar and Rev. Dr. W. R. Burrell took part in the organization. Churches experienced revivals of unusual interest with 624 reported additions by baptism. Raymond Thompson, student at Wingate Junior College, was ordained to the ministry by Sardis church.

1925

One church was organized within the Association—Oak View, Monroe, N. C. on April 17, 1925 with 45 members. Rev. E. C. Snyder was assisted in its organization by Dr. W. R. Burrell and Rev. W. B. Holmes. A unique feature of the work there is that a house of worship, costing \$2,000, was erected before the church was organized. Rev. Clyde Baucom, student at Wingate Junior College, was ordained to the ministry at Antioch, November 30, 1924. The presbytery of organization consisted of Revs. C. C. Huneycutt, E. D. Teeter, R. A. Thompson, R. C. Meiggs, William Russell and C. C. Burris. Rev. Ervin Melton, another student at Wingate Junior College, was ordained to the ministry at Sandy Ridge church, December 16, 1924. Revs. W. B. Holmes, H. M. Faulkenbury and R. M. Cato composed the presbytery of ordination.

1926

New pastors coming to the Association were Rev. J. Abner Snow to Marshville and Rev. Coy Muckle to Meadow Branch. Among those listed to have died during the year are: Dr. R. Armfield, a beloved physician of Marshville; Bro. B. H. Benton, an aged veteran of the Civil War and a deacon of Shiloh church; Bro. P. S. Parker, another aged veteran and a member of Meadow Branch; Bro. Frank S. Snider, an active member of Bethel and Bro. Joseph W. Snyder, a faithful deacon of Meadow Branch church.

1927

Three things seem to mark the progress of our Association during this year. First, the revival meetings reported a spiritual uplift of the church members. Second, Baptist Young People's Union's excellent work done by Miss Mary Ellen Wiley and others and we now have 28 of these organizations, an increase of ten over last year. Third, Sunday Schools, church providing better equipment, improvement in Sunday School rooms. At Euto a church was organized December 5, 1926 with 14 members. The presbytery was composed of Rev. C. B. Reid, Rev. J. A. Snow, Rev. A. Marsh, Rev. Coy Muckle, and John A. Bivens, deacon. On December 26, 1926 J. H.

Thompson, a ministerial student in Wingate Junior College, was ordained as a minister at Meadow Branch Church. Rev. E. C. Snyder, Rev. T. E. Staley, Rev. C. C. Burris, Rev. M. D. L. Preslar, Rev. Coy Muckle and others took part in the ordination.

1928

The Associational year just closing was one of normal growth and progress. The revival meetings were above average and the work has progressed very satisfactorily. With 39 by baptism and 33 by letter Faulks church has led in the number of new members. Other churches report splendid growth also. J. S. Bivens died December 20, 1928. He was a leader in all forward movements having served as Historian when the office was first created in 1910. He served nine years as Moderator in the Association; six years as Clerk and 15 years as Historian, holding this office at the time of his death.

1929

A Sunday School Convention was organized with T. L. Price, president, which meets the first Sunday of each month to discuss our Sunday School work. Meadow Branch Church reports that on September 16, 1929 Lonnie Munn was ordained to work of the Ministry. The following composed the presbytery: Rev. Coy Muckle, J. C. Meiggs, Zeb Caudle, Deacons J. B. Huff, W. A. Williams, J. C. McIntyre, W. D. Bivens, R. L. Smith, John A. Bivens of Meadow Branch and E. F. Skidmore of North Charlotte. Mineral Springs with a church enrollment of 56 reports the largest gain in membership per capita—28 members. Bro. J. H. Benton of Monroe died, having served the church faithfully as a deacon for 44 years.

1930

The Association has shown no outstanding marks of progress during this year. It suffered a severe loss in the death of Rev. A. I. Hunnecutt. He was pastor of five churches in this Association in addition to Clear Creek Church of the Mecklenburg-Cabarrus Association at the time of his death.

1931

Hopewell Church burned, new brick structure was erected at the cost of \$6,000.00. A new church has been organized in our Association at the Howie Mine near Waxhaw. Rev. N.S. Joyner is the pastor and there are 38 charter members. Meadow Branch Church in Wingate has changed its name to Wingate Baptist Church. Rev. A. Marsh was elected Moderator-Emeritus for life.

1932

We have no record of any activity in the Association during this year.

1933

The handsome new Administration building of Wingate Junior College has been practically completed at an approximate cost of \$40,000. This is a modern structure with 32 rooms, an auditorium and equipment. At the present advance of building and material the building can be valued at \$60,000. This is an investment the Association can well be proud of. Perhaps the outstanding progress of the year has been the splendid revivals held in our churches, four of which made good reports, these churches were Philadelphia, Union, Marshville and Mill Creek. We find the Treasurer's report of this year most interesting:

Cooperative Fund	Received	\$49.02	Paid out	0
Hospital	Received	2.25	Paid out	\$2.25
Mills Home	Received	1.90	Paid out	0
Minute Fund	Received	73.54	Paid out	0
Total		\$126.71		

1934

When the 1932 and 1933 session of this Association met the Historian reported that the mist of fog of pessimism was so thick that not a single church invited the next session to meet with it. Since that time the sun of optimism has driven back the mist of fog and its rays of light are shining brightly. Practically all of the churches held revivals with good results. The First Baptist Church of Monroe received 46 members by baptism; Hopewell received 16; Old Waxhaw 11; and Corinth 15.

1935

A Committee composed of Jesse A. Williams, J. C. Meiggs and Coy Muckle was appointed to revise the charter of Wingate Junior College in keeping with the formation of the Cabarrus Association and the Mecklenburg Association and the withdrawal of one Association from the support of the college. The committee appointed on the revision of the charter of Wingate Junior College recommends that, in addition to the ten trustees from the Union Association, there should be two from the Mecklenburg Association, two from the Cabarrus Association and two at large. Secrest Grove Church came under the watch-care of the Association until the next meeting of the Association.

1936

Dr. William Harrison Williams of Charlotte preached a sermon entitled "Luther Rice—Hero of Faith." Dr. Williams presented Luther Rice as the father of every progressive movement among the American Baptists. Motion was made and passed that the Association petition the State Mission Board for aid in behalf of churches served by the Rev. N. S. Joyner and also Euto Baptist Church.

1937

Dr. Charles E. Brewer brought greetings from Meredith College and then very forcefully discussed Christian education in North Carolina. Mr. M. A. Huggins then discussed "The Present Status of Our Baptist Work." In conclusion he asked the churches to work out and adopt a church budget. The W.M.U. of the Association reported 35 organizations in the Association, 18 W.M.S.'s and 17 Young People's Societies. Mr. H. E. Copple, Sr., a Deacon of First Baptist church, Monroe, died during this year. He had served this Association as Treasurer from 1919 to 1934, sixteen years consecutively. Rev. M. D. L. Preslar died in 1937 also. He had served as Moderator of the Association for several years and as pastor of several churches in the Association.

1938

The Association met at Ebenezer Church October 25-26. Constitution and Rules of Decorum were presented and passed by the Association. At the end of the roll call of churches the Clerk reported there were two letters from one church, Faulks. Motion made and carried that a committee of seven be appointed to confer with both groups of messengers claiming to represent Faulks church. This committee reported at a called session of the Association, held with Ebenezer Baptist Church January 29, 1939, that the group represented by J. D. Webb, E. N. Bivens, T. B. Edwards, L. V. Pierce and others be seated as representing Faulks church. The result was 52 in favor of its acceptance, no vote against the motion. J. B. Little presented the following resolution: Resolved, that we give a rising vote of thanks to our Moderator, T. L. Price, as an expression of our appreciation for the excellent way he has handled the affairs of our Association during his administration and as evidence of our confidence in his leadership for the future.

1939

Hartis Grove Church was organized April 30, 1939 with 13 charter members. There was a recommendation by the Executive Committee that the Association meet with one church the first day and another church the second day. This recommendation was rejected by the Association.

1940

The minutes were dedicated to Rev. R. H. (Reuben) James, who was active in the ministry for more than 60 years. He served Baptist churches in Union, Stanly, Mecklenburg, Cabarrus and Anson counties. He was 94 years old. Three churches had about 40 additions each by baptism. An inspirational meeting was held in the spring with Shiloh church. Among those who have passed to the Great Beyond were Rev. Reuben James; Mr. Tom Lee, deacon in Monroe First Church for many years; Mr. T. M. Crowe of Waxhaw, Deacon and Song Leader in his church for 30 years.

1941

New members recognized: Rev. W. B. Carr, Marshville; Rev. W. C. Link, Jr., Wingate; Rev. Fred Poplin, a field representative for Wingate Junior College. Among some of the outstanding things done in our churches has been the participation in the Sunday School revivals during the summer, with encouraging reports. It is reported that Howard Gordon was ordained to the ministry during the year.

1942

Minutes were dedicated to T. L. Price of Hopewell church, who served as Moderator of the Association for five years. Mr. Price was Superintendent of Hopewell Sunday School for more than 30 years and actively promoted the Sunday School work in our Association for many years. Mrs. Wilton A. Williams, who served as Superintendent of Women's Missionary Union in the Association for six years, and her husband, Wilton A. Williams, a Deacon in Wingate Baptist church for many years, died as a result of an automobile accident in April 1942. New pastors were: Rev. Mr. Humphrey, Mt. Harmony; Rev. J. M. Pickler, Oakview Church.

The churches, homes and hearts of our people are saddened and concerned over the war conditions that have called many of our boys into service for our country. War was declared on December 7, 1941 and since that time many of our boys have volunteered or have been inducted into the service.

1943

Fourteen churches reported one hundred sixty-seven baptisms. The Historian gave the report of several churches: when they were organized and their first pastors. Ministers ordained during the year: John Staton, H. E. Nance and W. A. Knight.

1944

The Minutes record that the Association does not have a Missionary or

a paid employee. Ministers ordained during the year: Roy Helms, Monroe; Lawrence Funderburk, Indian Trail. New pastors: Marshville, J. N. Watson; Secrest Grove, Lawrence Funderburk; Monroe First, Jack T. Akin. Many churches throught the Association report improvements to the church buildings. Centerview Church was organized as an outgrowth of Faulks Church.

1945

Three of our churches, Benton's Cross Roads, Mt. Harmony and Shiloh, have gone to full-time pastorates with preaching every Sunday. Sardis church ordained Lewis Williams to the ministry and he has been called to serve Midway church. Two of our churches, King Street and Mill Creek, have held their first Daily Vacation Bible Schools and report fine schools. We welcomed to our Association the following ministers: Rev. B. S. Bromme, Rev. V. T. Robertson, Rev. Lewis Williams, Rev. W. A. Knight, Rev. Billy Gordon, Rev. David K. Shelton, Rev. J. C. Ray, Rev. O. A. Wright and Rev. John Blalock. There was a resolution presented by the Association to the Baptist State Convention that the Convention take over Wingate Junior College, elect the trustees and administer the affairs of the college, as was formerly the case. A Committee was appointed to study the feasibility of employing an Associational Missionary. To work with the Executive Committee to employ a missionary, the following were appointed: Rev. J. C. Meiggs, chairman, Rev. N. S. Joyner, Rev. J. C. Ray, Rev. B. S. Broome, Rev. J. N. Watson, Rev. David K. Shelton, Mrs. Mark Hill.

Rev. Jack T. Akin was asked to discuss the topic or possibility of dividing the county into church fields and thereby enabling some of the smaller churches to have a pastor located nearby. As the work now stands, pastors are often located many miles from their pastorates, sometimes out of the county or even out of the state. Several other influential members expressed views which were also favorable to this suggestion.

1946

Two churches report the ordination of young men for the Ministry. Roanoke church ordained Brady L. Connell and Wingate church ordained Floyd Helms. A Wingate Junior College student, James Sigmon, who has joined the Wingate church, has volunteered for missionary work in France where he served during the war. Rev. Earl Parker of Rocky Mount has been called to serve as a young people's worker in the First Baptist Church in Monroe. The Association welcomed two new ministers, Rev. C. L. Pickler and Rev. Julius W. Digh, who have come to serve churches in the Association. Mt. Pleasant Church reports a successful year with a Daily Vacation Bible School with an enrollment of 112. Dr. Henry E. Walden, Jr., formerly of this church and a graduate of the Southern Baptist Theological Seminary,

assisted in a series of revival services with 40 additions to the Church, and 28 of these by baptism.

Wingate observed the election of the Board of Deacons with a banquet in their honor at which time Rev. Jack T. Aiken spoke on the importance of this phase of the work. On the day of the ordination of the deacons, Dr. M. A. Huggins, State Executive Secretary, preached. The church also observed Mission Emphasis week in cooperation with the college and were fortunate in having Miss Mary Herring, who served many years in China, as a missionary, and Miss Bertha Wallace of the Home Mission Board, who has served mostly in Oklahoma.

Marshville Church reports having two young women who are preparing for definite Christian service: Miss Martha Watson, student at Furman University, and Miss Wendell, a student at Winthrop College.

Mr. Boyd Horton was recognized as our new Associational Missionary and welcomed to the Association. Mr. Horton spoke briefly as he accepted his position. His salary was set at \$3,000 with additions for house rent, travel, moving and office expense—total \$4,000.

1947

Benton Heights Church was organized with 62 members. The offerings have averaged more than \$100 per week and many members are planning to tithe their income. Fairfield had a great revival. Reported to be one of the greatest in its history. Hamilton's Cross Roads ordained George W. Huggins to the Ministry and called him to be their pastor. They also organized a Training Union.

The reports of spiritual growth and in membership and progress in church building improvements were most encouraging this year.

1948

Benton Heights launched a building program and actually began construction of building. Euto, Hartis Grove, Herman, Kings Street, Mt. Moriah Churches all reported adding Sunday School rooms to their churches. Ministers ordained this year: Oren Honeycutt and Harley D. Faulkenbury.

1949

Marshville called H. S. Mumford; Union Grove called Rev. Vern T. Helms; Wingate called Dr. Walter E. Sanders. Fairfield Church House burned January 2, 1949; was rebuilt and paid for in exactly eight months at a cost of \$14,000. Church was dedicated September 18, 1949. Secrest Grove reported 40 additions to the church. H. H. Wilson, Jr. introduced Clyde E. Hoey, United States Senator from North Carolina who spoke to the Association on world conditions today.

1950

Marshville called O. M. Blake, a Wingate College student, as full-time pastor's assistant. Monroe West held two revivals during the year and reported 65 new members; won the Associational banner for Baptist Training Union. Wingate had 15 conversions, 5 additions by letter and 8 dedications to full-time Christian service during the November revival. J. Boyd Horton served as Missionary in the Association eight months this year, resigning to take up similar work in the Sandy Run Association, Forest City, N. C. at the end of May this year. Earl Underwood gave a survey of the Associational Missionary's work prior to the time he left in June. Monroe First completed new pastorium and called C. Arthur Francis as pastor, who came the third Sunday in August.

1951

We were saddened by the death of Rev. B. S. Broome, a pastor in the Association and our Associational Missionary, W. M. Bayne, who had served in this capacity only a short time. Earl Underwood assumed the unexpired term of the Associational Missionary for this year and was called to this full-term work at the Associational meeting. New pastors introduced: J. A. Beukema, Wade A. McKnight, John M. Medlin, Andrew J. Wolfe, Eddie Reynolds, M. L. Haywood, C. H. Arrowood, C. G. Long and E. B. Elmore. Faulks Church celebrated the 100th anniversary of its organization with an all-day meeting with a number of visiting speakers.

1952

Monroe First celebrated its Centennial Anniversary October 19, 1952. Monroe West began full-time work on November 2d and called Rev. Vernon T. Helms. Shiloh ordained Cecil Jones to the ministry. Wingate church ordained Leonard Hendricks to the ministry. New pastors recognized at the Association meeting were: Leonard Hendricks, Fairfield; J. Marvin Helms, Secrest Grove; C. C. Honeycutt, Sardis; Cecil Jones, Mary Elizabeth; Charles Randle, Mineral Springs; Randolph Roberson, Mt. Zion. Earl H. Underwood was serving as Associational Missionary at this time. Hopewell called Dr. E. S. Summers as pastor, and Dr. C. C. Burris, who had served the church as pastor for 26 years, was made honorary pastor. Many baptisms were reported, almost every church reported improvements to buildings and grounds.

1953

On June first 1953, Dr. Craven C. Burris resigned as President of Wingate Junior College, after having served in this capacity for 16 years, and was elected President Emeritus for life with an annual salary of \$1,800

as long as he lived. On July 1, 1953 Dr. Budd E. Smith, the newly elected president of the College, began his tenure of service. Benton Heights Church reports the ordination, by said church, of Delmar Griffin March 15, 1953, to become pastor of Oak Grove Baptist Church. Wingate Church reports the ordination of Forrest LeGrande on June 21, 1953 to become a pastor. The ordination committee is reported to have examined E. M. Musselwhite for the ministry on June 18, 1953. Because of a doctrinal difference the council did not recommend his ordination.

Wingate Baptist Church invited the ordination committee to help examine Joseph Steele Larrimore, who was ordained to the ministry on August 9, 1953 to become pastor of Grace Baptist Church in Somerville, Mass.

New pastors recognized at the Associational meeting: L. E. Bookout, James E. Bryant, J. Max Cooke, Roland Blanchard, Delmar Griffin, Boyd Hopkins, Wade James, Ralph Yarborough. Shiloh reported they had called C. W. Teague as pastor.

1954

This was a very important year in the history of Union Baptist Association since it celebrated the Centennial annual session. It was held with West Monroe Baptist Church and with Hamilton's Cross Roads Church. A special feature of the celebration was a drama, presented by members of the faculty and students of Wingate Junior College on October 25th in the auditorium of Wingate High School. The presentation was divided into eight different scenes beginning with the organization of the Baptist churches in this county in the Fall of 1854 at Wilson Chambers School House with what was first called Brown Creek Association. The minutes of the 1954 session were dedicated to Darling Rushing, who was the first Moderator of the Association. The name was changed to Union Baptist Association in the early 1900's. Among the pastors called to serve churches in the Association this year were Lloyd Walters, J. E. Melton, R. V. Greer, Robert C. Napier, Wade Funderburk, J. Dewey Hobbs, Jr.

1955

Robert Outlaw was called as pastor of Antioch; church moved from a quarter- to a half-time church. Additional pastors taking up work in the Association were: Rev. Robert D. Kelley, Euto; Melvin Helms, Friendly; Vance Edwards, Mill Creek; Ray Blackwelder, Secrest Grove; L. N. Epley, Philadelphia; W. J. Taylor, Mt. Moriah; A. C. Moody, Pleasant Hill; Wade Funderburk, Sandy Ridge. Ordained during the year to the ministry were Robert Outlaw, Shiloh Church, and Robert D. Kelley, Wingate.

During the year a committee was appointed to study the possibility of buying a house for the Associational Missionary. The Committee was composed of J. Max Cooke, chairman, L. E. Bookout and B. A. Twitty.

At the meeting of the Association at Oak Grove Church, the Moderator N. S. Joyner recognized those who had attended the Association for more than 35 years. Walter C. Sanders of Monroe "took the cake." He stated he had attended the Association at the Oak Grove Church 61 years ago, in 1897, and drove a gray mule named "Kit" to a road cart. Mr. Sanders spoke of "three big shots" present at that meeting, Dr. Hight C. Moore, Dr. John E. White, Secretary of the Foreign Missionary Board, and Walter C. Sanders of Monroe.

1956

New pastors recognized at the annual meeting were: E. E. Talbert, West Monroe; E. S. Lingle, Hartis Grove; Bill Cooke, Midway and Centerview; Lonnie Sneed, Mt. Zion; Paul Simpson, Lanes Creek; D. G. Simmons, Price Chapel; Victor S. Batchelor, Hopewell; John Long, Bethel. Ministers ordained during this year: Paul Simpson, Friendly; George Lee Broome, Howie; Lonnie Sneed, West Monroe; D. G. Simmons, Price Chapel Church; Clegg Allen, Union Grove Church.

A resolution was passed by the Association to send regrets to Mr. M. L. Baker of Wingate that he was unable to be with us this year; this would have been his 67th consecutive year in attendance at the Association.

The Monroe First Church sold the old church building and moved to the Educational Building for services. Shiloh had 78 members attending the State Hymn Festival at Caswell Baptist Assembly. The Association mourns the death of J. Frank Outen who served as Treasurer of the Association for 11 consecutive years. The minutes this year were dedicated to Dr. C. C. Burris.

1957

Moderator J. Dewey Hobbs, Jr. recognized the following pastors coming to serve in the Association: J. D. Tucker, Ebenezer; Pineal Collins, Mt. Moriah; J. B. Helms, Price Chapel; Jesse O. Quinn, Mill Creek; Howard Honeycutt, Euto.

A resolution was drawn up by the Resolutions Committee deploring the action recently taken by the trustees of Wake Forest and Meredith Colleges relative to allowing social dancing on the campuses of our Senior Colleges and asking that the trustees rescind this action at the earliest possible date. The resolution was adopted by a majority vote.

The ordination committee recommended that the following, after examination, be encouraged by their respective churches to be ordained into

the full ministry of the Gospel: John Long, West Monroe Church, and J. B. Helms, Mary Elizabeth Church.

1958

Austin's Grove reports that they have been on full time for one year. Mill Creek, Corinth, South Monroe and New Salem reported to be going to full time. Monroe First Church dedicated their new church sanctuary in October. New pastors recognized were: Charles Brock, North Monroe; Floyd Helms, Ebenezer; Bobby Wallace, Pleasant Hill; Carl Allen, Bethel and Mt. Pleasant; Sam Stevenson, Corinth; Louis McLean, Shiloh; Odell Funderburk, Hartis Grove; Wilson Payne, West Monroe.

1959

New pastors reported were: J. B. Helms, Lanes Creek; Thomas Faulkenberry, Midway; Albert Hinson, South Monroe. The resignation of Earl H. Underwood as Associational Missionary, effective August 15, 1959, was read and accepted. Appreciation for his services was expressed by the Association. Earl Sossoman was ordained to the ministry by Sardis Baptist Church January 25, 1959; Rev. C. C. Hunnicutt, a former pastor, preached the ordination sermon. Jacob O. Mullis was ordained to the ministry at Hartis Grove Church on June 21, 1959 with Rev. Roland Blanchard preaching the sermon. Sutton Park Church moved from Stafford Street to new Educational Building on Walkup Avenue November 16, 1958. Had groundbreaking service for the sanctuary June 7, 1959. Changed the name from North Monroe to Sutton Park on July 12, 1959. First service held in new sanctuary on Sunday, September 20, 1959. Dedicated sanctuary on September 7, 1959. A house was purchased in Monroe for the home and office of the Associational Missionary.

1960

New pastors reported as follows: Corinth, Winfred Mills; Fairfield, Oscar L. Hartis, Jr.; Hartis Grove, J. L. Satterfield; Hopewell, J. D. Tucker; Mountain Springs, Marvin Smith; New Salem, M. S. McLain; Philadelphia, Wyman Bolin.

Rev. P. E. Jones came to begin his services as Associational Missionary or Field Worker on May 1, 1959 and was welcomed at this meeting of the Association. According to our records of this year, three of our men were ordained to the ministry: O. L. Hartis, Jr., Ebenezer; Joe N. Williams, Shiloh; Max G. Reece, Wingate.

Wingate Church celebrated its sesqui-centennial (150 years) during the week of October 2-5, 1960. The Church was organized in 1810. Dr. James Baker Cauthen, the Executive Secretary of the Southern Baptist Foreign

Missions, brought the message on Sunday on "Go Ye Into All the World." Former pastors of the churches coming to participate in the program were: Rev. David K. Shelton, Major, U. S. Air Force Chaplaincy; Rev. W. C. Link, Jr., Pastor, Second Baptist Church, Liberty, Mo.; Rev. Coy Muckle, Pastor, Eason Memorial Baptist Church, Eastover, S. C.; Dr. Walter E. Sanders, Pastor, Roswell Street Baptist Church, Marietta, Ga. The Pastor, Rev. J. Dewey Hobbs, Jr., welcomed the people to this celebration with these words: "It is with warm feelings of affection and love in Christ that we welcome our former pastors who will lead our re-examination and our former members and friends who will share with us in the re-commitment. The same Spirit who has led in the past seeks to lead us in tomorrow."

1961

Hartis Grove completed their Educational Building. New Salem completed new building which houses all phases of the work, dedicated the new church July 23, 1961. South Monroe Church changed its name to Sunset Park May 3, 1961. Wingate Baptist Church completed the new Educational Building.

New pastors: Mary Elizabeth, Cecil Broome; Secrest Grove, Wayne Blanton; Mt. Pleasant, L. F. Helderman; Sandy Ridge, Julius W. Digh; Sardis, T. A. Shepard. Only nine churches sent in a historical report this year.

1962

New pastors: Lee Broome, Hartis Grove; James B. Little, Faulks; Tommy Lomax, Lanes Creek; Z. G. Ray, interim at Sutton Park; C. E. Baker, Antioch; John Bowden, West Monroe.

Brown Hill was dropped from watch-care relationship because of its desire not to participate. Three churches, Calvary, Faith and Green Memorial, were dropped from watch-care and admitted into the fellowship of the Union Baptist Association. Union Grove went on full-time basis and called Glenn Rushing as pastor.

Mt. Zion Church ordained Kenneth Simpson to the ministry and Mary Elizabeth Church ordained Ray Starnes to the ministry. New Salem celebrated the Centennial of the Church and Oak Grove Church received the largest gift to Foreign Missions in the history of the Church. King's Street began the construction of a new church on a new site.

1963

Rev. P. E. Jones resigned as Associational Missionary, due to ill health, and the minutes of 1963 were dedicated to him and to Mrs. Jones. King's Street Church in Waxhaw changed its name to King Memorial when they

moved into the new building. New pastors: Jimmy Johnson, Alfred Helms, Jay T. Reeder, Edward Madaris, Phillip Quidley, C. W. Teague, H. F. Goodwin, Dan W. Silver, Robert A. Frye, Ranford Haselden, W. H. Musselwhite, J. T. Baker, Jack Watts.

The ordination committee reported they had examined five men for the ministry as follows: Thomas Lomax, October 16, 1962; W. H. Musselwhite, January 21, 1963; Craven Williams, February 2, 1963; Alfred Helms, June 1, 1963; and Raymond Price, June 29, 1963. Resolutions of appreciation were sent to the Rev. and Mrs. P. E. Jones at Bunn Level, N. C.

1964

New pastors reported: Robert Byrd, Austin's Grove; Ellis L. Marks, Benton Cross Roads; W. Melvin Helms, Corinth; B. V. Broadway, Ebenezer; Howard T. Cook, Mountain Springs; George McDowell, New Salem; Donald McManus, Mt. Olive; Leonard Horne, Philadelphia; Alfred Huneycutt, Pleasant Hill; Wayne Davis, Marshville; Herman Orr, Mill Creek.

Ordination committee reports that three were ordained during the year: Howard Simpson, Roy Yow and Marvin Mills. Claude H. Hamby was called to be the Associational Missionary and he and Mrs. Hamby moved into the home provided for them on Lucile Avenue. In Monroe Rev. T. A. Shepard presented recommendations from the Executive Committee for the regrouping of churches for the entertainment of the Association at each annual Fall meeting. Group number one is responsible for entertaining the 1965 meeting and Group number two, 1966, and continuing with each of the seven groups to follow.

1965

Oliver J. Yost resigned as Music Director for the Association. Mr. Yost, as chairman of this work and head of the Music Department of Wingate College, gave himself in helping church choirs to organize and have good music for a number of years. The Associational Missionary paid tribute to the work he had done. John Vann Chaney of Shiloh Church was elected as the new Music Director of the Association.

At the request of Oakdale Baptist Church, in the Anson Association, Charles F. Broome was ordained to the ministry. The ordination service was held on Sunday, January 24, 1965 at Sutton Park Baptist Church. New pastors coming to the Association were: Cecil N. Johnson to Herman and King Memorial; Glenn Gaffney to West Monroe and L. Eugene Walter to Wingate. Many churches reported improvements to buildings and grounds during the year.

1966

Green Memorial changed its name to Pleasant Pines Church. In the afternoon session of the annual meeting, Rev. Thomas Faulkenberry of Wingate College was recognized. He introduced to the Association five students who were sent by the Trustees of Wingate to do mission work in North Dakota during the summer, these being Ken Childers, Duane Martin, David Long, Ann Hargrove and Lynn Phillips. A report of their experiences and work was given by them, and they challenged the group to pray for the work and support it with their Home Mission contributions.

New pastors in the Association: Lance E. Bradly, Corinth; Robert Taylor, Mill Creek; Carl Plyler, Roanoke; John T. Davis, Sandy Ridge; Oren Huneycutt, Waxhaw. The Ordination Council reports that a request for the ordination of Frank Knight, a member of the Mary Elizabeth Baptist Church, had been made by the Long Branch Baptist Church of Chesterfield, S. C. Mary Elizabeth Church proceeded with the ordination.

Frank Barwig, a member of Austin's Grove Baptist Church, had been extended a call by the Euto Baptist Church in our Association. The ordination service was held on October 9th at Austin's Grove Baptist Church. Claude H. Hamby resigned as Associational Missionary to go to a pastorate in South Carolina.

1967

Zeb A. Caudle died during the year; he had served a number of churches and was active in the Associational work. One thousand dollars was voted to be given to Wingate College from the Association, to assist needy ministerial students and mission volunteers.

Corinth called Elton Hunter as pastor, and Rev. Arch Cree was called to be Associational Missionary. Mr. Cree began his work June 1, 1967. During the year the Ordination Committee examined three men for the ministry: Bob Rea, Jimmy Fox and Ray Roach. Each was examined and found to be satisfactory and their ordinations were recommended.

1968

Providence moved into their new church building, and changed their name from Price Chapel to Providence. The Ordination Committee questioned for the gospel ministry William L. Stover and Floyd Helms, Jr. at Wingate Baptist on December 3, 1967. All questions were answered satisfactorily to the committee and the Church was advised to proceed with the ordination. Macedonia ordained Alvin Thomas to the ministry. New minister, Joseph Steele Larrimore, came in January to be pastor of Monroe First Church.

1969

Arch Cree resigned as Associational Missionary to take effect on December 31, 1969. The record notes no new pastors coming during this year. The Association mourned the loss of a beloved minister and leader in our Association, Dr. C. C. Burris. In addition to serving pastorates in the Association, he was affiliated with Wingate College for more than fifty years.

1970

Aaron Tyner comes from South Carolina to serve as Associational Missionary. New ministers recognized were: Carroll Johnson, Marshville; G. T. Liner, Midway; Coy Long, New Salem; E. P. Warren, Lee Park; Leonard Routh, Centerview. We note the passing of three of our beloved pastors during the year: Rev. N. S. Joyner, Rev. Wade B. Holmes and Rev. Leon McKeithan. These men all served our Association well and tributes were paid to them in the 1970 minutes.

We wish to pay a special tribute to J. Howard Williams, who has served our Association as Moderator, Clerk and Treasurer for the sum total of 23 years. In each of these places of responsibility he has served faithfully and well, and we express gratitude to him.

HISTORIES AS REPORTED BY THE CHURCHES



ANTIOCH

Antioch Baptist Church was organized October 3, 1892. Charter members are as follows:

BROTHERS

J. A. Newton
J. H. Presson
J. D. Jenkins
J. M. York
J. L. Greene
C. E. Kiker
J. R. McCoy
A. A. Baucom

SISTERS

S. E. York
E. M. Eudy
J. A. Greene
I. I. Kiker
S. H. Kiker
M. A. McCoy
E. A. Baucom
Nancy Newton
Mary Reed

The Church elected two Deacons and a Clerk.

The Church worshiped under a brush arbor then erected a board arbor, and in 1895 erected a one-room frame building. This building was used for worship until early 1926, when the structure was moved back about 150 feet and a wing built on each side for Sunday School rooms and extra space for the auditorium.

As the Church grew in membership there was need for more space. In 1952 the Church started a new sanctuary with most of the labor and material being donated by members and friends, other than around ten thousand feet of timber on the church lot. The lumber on the lot and that donated was cut and sawed by the men of the Church. One man furnished the sawmill, another the tractor, and still another a truck. We erected a brick building with baptistry, nursery and six Sunday School rooms, valued at about \$30,000. (Baptistry in sanctuary and two bathrooms then.) We had our first service in the new building, debt-free, on the fourth Sunday in July 1953.

Then, in 1962, we erected a new educational building with nine Sunday School rooms, two rooms for nursery, pastor's study and secretary's office, with a fellowship hall in the basement and a total of three bathrooms in the building. In 1969 air conditioning was added for both buildings.

At the present the WMU ladies are in the process of getting new walks poured in front and between the buildings.

The present membership is around 350.

Rev. E. J. Honeycutt is the pastor here at Antioch. It is interesting to note that his father, the Rev. C. C. Honeycutt, began his ministry at Antioch in 1919.



AUSTIN GROVE

Austin Grove Baptist Church, located on Route 2, Marshville, N. C., was organized October 2, 1914. Two acres of land were deeded to the Church by W. M. Austin and wife, Jennie. Thus the name Austin Grove was given to the Church.

Organization was mainly through the efforts of the Rev. W. B. Holmes, the Rev. A. Marsh, the Rev. J. A. Bivens, the Rev. T. P. Little, the Rev. E. C. Snyder and the Rev. R. M. Haigler. There were 48 members.

Construction of the church building was started soon after its organization. The dedicatorial sermon for the church building was preached on the first Sunday in July, 1916, by the Rev. C. J. Black. In February, 1926, the Church voted to give one-third of all money collected to missions and two-thirds to the pastor.

In March, 1929, the Sunday School was graded; the six-point record system was installed, and three new classes were added.

The Woman's Missionary Union was organized September 20, 1931, with ten charter members.

It was decided in June, 1937, to discontinue Saturday services and have preaching services twice each month on the first and third Sundays.

The Board of Deacons recommended on February 10, 1952 that Training Union be organized. The plans proceeded and today we still have an active Training Union with 81 members.

In 1954 the Men's Brotherhood was organized, and plans to improve and enlarge the cemetery were presented.

In December, 1954 Milton Austin offered lumber for the building of a pastorium. The Deacons recommended that it be built across the road in front of the Church. In January, 1955 this offer and recommendation were accepted.

Austin Grove's first full-time pastor was Rev. B. L. Connell, who served from 1954 to 1961.

Plans for the Fellowship Hall building were presented in April, 1958. Block construction was used. After its completion, rules were that its use be limited to the church groups and their activities.

Austin Grove Church observed its Fiftieth Anniversary with a Homecoming on August 9, 1964. Former pastors and members were invited to attend.

In November, 1962 a planning and survey committee was appointed to investigate the possibility of remodeling or building a new church building. A motion was brought before the Church on December 3, 1964 to build a new church. The motion carried. On January 10, 1965 the Church voted to build the new church at the top of the hill across the road from the cemetery. The land was donated by Milton Austin.

Ground-breaking service for the new church building was conducted by the pastor, Robert Byrd, on May 23, 1965. Actual construction was begun June 7, 1965. The modern brick structure with exposed beams in the sanctuary, a baptismal pool, complete educational plant became a reality—the first service being on January 23, 1966.

Since entering the new church building our Sunday School attendance has increased and the need for more educational facilities has arisen. At the present time an additional seven classrooms and study are under consideration.



BENTON CROSS ROADS

Rev. Cull Davis and Rev. Reuben James conducted a revival meeting in 1882 under some oak trees where Benton Cross Roads Baptist Church now stands. A successful meeting was held under a brush arbor cover after which several believers decided to organize a Baptist Church. On Saturday afternoon, September 26, 1882, a small group of people gathered for service under the oak trees. Rev. A. C. Davis read from Romans 1:16 "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth to the Jew first and also to the Greek." A message was delivered and songs were sung from the hearts of those dedicated people using no books or instruments. Following the meeting, 26 people, charter members, brought letters signifying the organization of a new church.

In a short time a wooden frame, white building was erected that seated 75 to 100 people. It faced the road which, at that time was narrow and dusty. The Church grew both spiritually and in membership, slowly but surely. Financially, the Church was unstable. Many times the pastor was paid a bag of cottonseed meal for feed for his cow, or a bushel of meal for his own use. But he always thanked God for his people and their liberality.

Great revivals were held in 1923 under the leadership of Alfred Honeycutt. The Church received a great spiritual revival and many were won to Christ. New space was needed, so two wings were added, supplying space for six Sunday School rooms. The Church grew rapidly along with the community. In 1940 there was a membership of approximately 250 members and in the late 1940's, under the leadership of Oren Hunnicutt, the Church decided to start a building fund. The fund grew, and in 1954 the Church really went to work with their new pastor, Rev. Vance Edwards. In 1955 the present sanctuary and educational building was completed with the church membership donating the material and labor. In 1957 the pastor and members once again picked up their carpenter tools and built the pastorium. The church membership was growing as rapidly as the buildings. An educational building was constructed in 1958 with members providing the material and doing the work themselves.

In 1964 Rev. Ellis Marks was called as pastor and served faithfully for four years. Improvements were made in the church buildings, especially in the arrangement of the sanctuary. The full program of the Church continued and new members were added by letter and baptism. The church treasury grew and later put into a building fund. In 1969 Rev. Lewis McLean was called as pastor, after serving three months as interim pastor. A twenty-five percent increase has been made in the mission budget. The Church membership totals 443 as of October 1972. Work has begun for an additional educational building and plans to enlarge and remodel the present sanctuary have been submitted by an architect and approved by the Church. The building fund now totals \$60,000.

CHARTER MEMBERS (BROTHERS)

B. F. Benton
J. Morris Benton
W. O. Benton
G. D. Benton
J. E. Benton
S. L. Benton
E. L. Benton
E. W. Belk
J. F. Belk
S. Z. Austin
J. H. Hartsell
J. B. Beckham
T. A. Griffin
J. T. Griffin
S. A. Helms

CHARTER MEMBERS (SISTERS)

E. A. Benton
C. J. Benton
Renetta Benton
Avis Benton
Eugena Benton
E. J. Benton
F. L. Benton
E. J. Austin
Jane Belk
J. F. Belk
H. J. Beckham
Rosanna Helms
Serena Helms
Mary Griffin

SOME OF THE EARLIEST PASTORS

Elder R. H. James

J. A. Bivens

J. L. Bennett

J. G. Gullledge

D. A. Snyder

J. W. Snyder

E. C. Snyder

A. Marsh

M. D. L. Preslar

J. S. Simpson



BENTON HEIGHTS

Benton Heights Baptist Church was organized August 17, 1947. This organization became a reality after many months and weeks of prayer and planning meetings. The first meetings of the residents interested in having a Baptist Church in this section of Monroe were held at the Benton Heights School, meeting with the Official Board of the Union Association. These

meetings were later moved to the Benton Heights Methodist Church, where the doors were opened so Sunday School and worship services could be held each Sunday afternoon. Our Church today is deeply indebted to Rev. J. N. Watson who was serving as Moderator of the Association at the time, and to Mr. Boyd Horton who was serving as the Associational Missionary, for the wonderful Christian leadership that we received from them. And on Sunday afternoon, August 17, 1947 the Church was organized with a membership of 65 charter members. These members came from eight different Baptist churches of the Union Association.

Rev. J. W. Digh was called as first pastor, and during his pastorate the first steps were made for a location and building. We moved into a new building in 1949. Many additions by letter and baptism were added to the church roll before Mr. Digh left this pastorate in 1949.

Rev. M. T. Gales was called to pastor the Church in June, 1949 and served through August, 1952. During his pastorate our Church continued to make progress and soon there was need for much more room. And it was during this pastorate that we started our new building fund drive and selected plans for a new educational building. Also, in 1952, our present pastor, Rev. L. E. Bookout, began his work with us. During this time our membership has doubled; many new programs have been started and are continuing. Briefly we list other events that have taken place during his pastorate:

1953—Church paid off debt on old parsonage; adopted budget; installed baptistry.

1957—Ground-breaking held for new educational building; remodeled auditorium; set aim to have departmentalized Sunday School; licensed Charles Brock for Gospel ministry.

1960—Completed Educational Building; started departmental Sunday School, first Sunday in October.

1964—Bought office furniture and equipment; air-conditioning units installed in sanctuary; church received chimes given in memory of Mrs. Martha Griffin by her family.

1956—Church purchased new Hammond organ; sold parsonage on King Street and purchased the residence at 502 Foch Street for church parsonage.

1970—Made final payment on the loan on our educational building. On Sunday, August 16, 1970 Benton Heights celebrated its 23d birthday with Rev. M. T. Gales, a former pastor, bringing the message, followed by burning of note on educational building loan. Those taking part in the service were the Trustees: Mr. Sid Shannon, Mr. P. S. Baucom, Mr. Brice Haigler, and Mrs. Wriston Helms, who represented Mr. Wriston Helms, her husband, a charter Trustee, who passed away earlier this year.



BETHEL

Bethel Baptist Church was organized August 2, 1861. Elders S. J. Fincher and S. Head directed the meeting and seventeen members, six male and eleven female, were accepted. These were: Alfred Ashcraft, James Bivens, John S. Marsh, Peter Parker, S. H. Parker, S. Ross; and Jane M. Bivens, Martha E. Green, Sarah J. Griffin, Ann Liles, Drusilla Marsh, Eliza E. Moore, Nancy Parker, Zilphia Parker, Elizabeth Ross, Mary Ross and Jane Warren.

The Rev. S. J. Fincher was called as the first pastor and served the church until 1866, through the bloody Civil War years and the Reconstruction period. John S. Marsh was elected church clerk, and Alfred Ashcraft and S. H. Parker were ordained the first deacons. The church presented a letter by delegates S. H. Parker, James Bivens and John S. Marsh to the eighth session of the Brown Creek Association meeting with the Philadelphia Church on October 11, 1861 asking for membership. It was unanimously received and became the seventeenth church to join the association.

In 1868 the church called Joseph A. Bivens, familiarly known for many years as "Uncle Joe," to be its pastor. During the next fifty years he served

as pastor a total of 28 years, and the history of the church is a tribute to his life and work. One of the older, former members of the church was heard to remark recently, "When I was young, I didn't know there was any preacher except "Uncle Joe."

During these years it is interesting to note that in February 1909 the church adopted envelopes for collecting church finances. In June 1910, Sister Zilphia Rushing Marsh, wife of Rev. Augustus Marsh, presented the church with an organ. This was the first time an instrument of music was used in worship at Bethel. In May 1911 three Sunday School rooms with a baptistry underneath the center one were added to the church building, and in May 1913 a well was bored on the church grounds.

On Thanksgiving Day 1916, J. C. Meigs, a young man who was already an active member of the church, preached his first sermon. In September of the following year he was set apart to the full work of the Gospel ministry by a presbytery composed of the following: Rev. J. A. Bivens, moderator, Rev. M. D. L. Preslar, clerk; Rev. E. C. Snyder, Rev. C. J. Black, and Rev. Augustus Marsh. Then he was called to pastor his home church and served it for the next eight years. He returned as pastor in 1933 and served an additional three years.

His ministry marked years of progress for the church, both spiritual and physical. In March, 1920, it was decided to build to the north side of the church three additional Sunday School rooms, and an entry with a steeple overhead. These additions were completed in 1922. A new piano to replace the organ was purchased, and carpeting was installed at the front of the church and down the aisles. All of these improvements aided the appearance of the building inside and out and added to its usefulness for Sunday School and worship.

Its usefulness ended in tragedy, however, when on Sunday, October 24, 1937 it was completely destroyed by fire during the Sunday School hour. A water brigade was formed but, lacking a ladder, it was practically useless, since the fire started around the stove flue. All of the contents of the building were removed, after which the congregation stood and watched it burn, while making plans to rebuild.

This marked the end of one of the oldest church buildings in the Union Association, having been constructed in 1861 on land given by Thomas J. Ashcraft, son of Alfred Ashcraft, one of the charter members of the church. No deed for this gift has been found. The first minutes simply record the organization of the church as taking place in the Bethel Meeting House. It was not until 1949 that W. T. (Bill) Griffin, great-grandson of Thomas Ashcraft, who owned the property at this time, gave a deed to what was thought to be the original plot consisting of 1.7 acres.

In 1960 an additional 1.4 acres between the old road and the present road in front of the church was given and deeded to the church by Bill Griffin.

The Rev. W. C. Blackburn was pastor when the building burned. A new building was completed and used for worship for the first time on the fifth Sunday in April, 1938. This was about six months after the old building burned. This testified to the willingness of the members to work together and the faithfulness of friends to help in time of trouble.

From time to time improvements have been made on the building since it was first used. It now consists of a sanctuary and six Sunday School classrooms. In 1954 new pews and pulpit furniture were purchased to replace the old ones.

The present pastor, James Johnson, was called in January 1963. During his ministry the church has experienced a time of continual growth. A new piano was purchased in 1963, and a combination heating and cooling system was installed in 1965. Plans are now in progress to build a new building which will contain the sanctuary. The present building will be used for educational purposes.

Although Bethel has remained one of the small churches in the Union Baptist Association, it has made an important contribution to the life of the community in which it is located and to the activities of the Association. The thirty-first session, the first one to bear the name of Union Association instead of Brown Creek, met with Bethel October 15-18, 1885. May the next one hundred and nine years of its history see greater accomplishments to the glory of our Lord and Saviour, Jesus Christ.

The following pastors have served the church, 1861-1970:

S. J. Fincher	1861-1866	M. D. L. Preslar	1926-1928
L. Bennett	1866-1868	E. C. Snyder	1928-1930
P. N. Snyder	1867-1868	Coy Muckle	1930-1933
J. A. Bivens	1868-1870	J. C. Meigs	1933-1936
E. L. Davis	1870-1874	W. C. Blackburn	1936-1941
J. A. Bivens	1874-1877	H. F. Goodwin	1941-1942
J. W. Wheeler	1877-1878	W. A. Knight	1943-1946
J. A. Bivens	1878-1881	Lewis Williams	1946-1947
J. L. Bennett	1881-1884	S. A. Hatley	1947-1948
J. A. Bivens	1884-1887	Floyd Helms	1948-1950
A. Marsh	1898-1900	James E. Bryant	1953-1956
J. A. Bivens	1900-1907	John Long	1956-1958
M. D. L. Preslar	1907-1913	Carl Allen	1958-1959
D. A. Brown	1913-1914	Oscar Hartis, Jr.	1959-1961
J. A. Bivens	1914-1917	Zeb Caudle	1961
J. C. Meigs	1917-1925	Floyd Helms	1961
J. E. Hoyle	1925	James Johnson	1963-



CALVARY

Calvary Baptist Church was organized on August 7, 1960, under the supervision of the Moderator and the Missions committee of the Union Baptist Association. The Moderator was Rev. Glenn Rushing, and Mr. P. E. Jones was Associational Missionary. The Church was organized in an old house on Route 5, Monroe, property of Miss Linda Shaw.

Organized with twenty-five members:

BROTHERS

Mr. Whiteford Helms	Mr. Tommy Moore	Mr. Floyd Moore
Mr. Avery Parker	Mr. Elias Charo	Mr. Frank Shaw
Mr. Victor Shaw	Mr. Lawrence Shaw	Mr. Jimmy Shaw
Mr. Donald Walker	Mr. Richard Helms	

SISTERS

Mrs. Roxie Helms	Mrs. Agnes Shaw	Mrs. Whiteford Helms
Mrs. Lucille Moore	Mrs. Beatrice Hannah	Mrs. Martha Charo
Mrs. Avery Parker	Mrs. Susie Shaw	Mrs. Ruth L. Shaw
Mrs. Mildred Walker	Miss Phillis Moore	Miss Linda Shaw
Mrs. Virginia Mangum	Mrs. Myrt Helms	

Rev. T. W. Hearn was called as pastor, and five deacons, clerk, treasurer, three trustees, and S. S. Superintendent were elected. A location committee, and church name committee were appointed.

By the last of October, 1960, Calvary Church had received seven new members coming for baptism and nine new members by letter. Total charter membership is 41.

In September 1960, the church purchased two acres of land on the Lancaster Highway, two miles south of Monroe, on N. C. 200. In November 1960 an educational plant was completed with seven Sunday School rooms and one large Assembly room which was used as the sanctuary. In May 1963, the church purchased 7/10 acres adjoining rear of church property. By November 1963, a new Sanctuary had been built, with a seating capacity of approximately 250 persons. The building was fully air conditioned. A new piano was purchased in 1964. Rev. T. W. Hearn served as pastor from 1960-1963.

Dedicatorial sermon for new sanctuary was preached by Dr. Budd Smith. The church called as pastor Rev. Roy P. Yow, Monroe, in January 1964, purchased a new organ in 1967, and in 1968 air-conditioned the Educational Building, which has a large kitchen with modern equipment.

Rev. Roy P. Yow is still serving as full-time pastor, and under his leadership the church has grown from 41 charter members in 1964 to 129 members at present. The largest membership gain since organization was in the past year when 33 new members were received, ten of them for baptism. Calvary Church is enjoying continued growth in stewardship. Organizations in the church are Baptist Women, Acteens, Baptist Men, and Sunday School with 11 classrooms.



CENTERVIEW

The first Sunday in February, 1941, the people met at Henry Collins' home for preaching and for the purpose of organizing a church. The church was named Centerview; Rev. E. C. Snyder was called as pastor.

The following building committee was elected: E. R. Snyder, Sim Dean, Johnnie Jones, Bascom Haney, Kemp Nash, Lee Jordan, J. R. Pope, Lex Helms and E. B. Knight. A church was built 30x50 with two wings 12x24. Henry Collins bought the church ground, almost four acres, and gave it to the church. The church building was finished the last week in May, 1941. The first service was held the first Sunday in June, 1941. Rev. Joel Snyder preached the first sermon in the new church. Centerview Baptist was duly organized October 16, 1945.

In January, 1953 an addition to the sanctuary and Sunday School rooms were built. Courtney & Nash, Inc. of Monroe was awarded the contract. Rev. Watt Penegar was the minister. New pulpit furniture and pews were added.

In 1963 another addition to the church consisted of bathrooms and four Sunday School rooms. Mr. Floyd Griffin of Monroe was awarded the contract. Rev. Alfred Helms was the minister.

In 1966 a parsonage was built; Courtney & Nash, Inc. of Monroe was awarded the contract. Mr. Roy Pope gave the land for the parsonage. Rev. Charles Pearson was the minister.

Preachers that have served Centerview are as follows: Rev. E. C. Snyder, Rev. B. S. Broome, Rev. W. H. Penegar, Rev. Bill Cooke, Rev. Alfred Helms, Rev. Charles Pearson, Rev. Lindy Long and Rev. E. L. Routh.

In 1970 a nursery was built.



CENTRAL

Central Baptist Church was organized April 5, 1952 with 42 members. They held services in Mr. Will Helms' house near Waxhaw for about a month. They then met in an old tin building where the parsonage is now located. The floor was dirt with a step-up platform for the pulpit.

Rev. Frank Helms had laid the foundation for the old church. The Central members and Rev. C. C. Reece bought in from Rev. Helms for \$350.00. They took up a special offering to buy material to frame the church until they could secure a loan.

The following have served as pastors: Rev. C. C. Reece, Rev. Lee, Rev. C. E. Sigmon, Rev. Bo. Hammond, Rev. Jay T. Reeder, Rev. Watt Penegar and Rev. James Rogers.

Our average attendance has gone from 79 in 1955 to 223 in 1971. Our total offerings have risen from \$2,558.34 in 1955 to \$49,066.15 in 1971.

In 1969, under the leadership of Rev. James Rogers, we built a parsonage and paid for it in ten months.

In 1969 a Vacation Bible School was held—average attendance 140; Sunday School attendance 174, and had 43 baptisms. Total offering for the year was \$25,594.00. During 1970 we built a new sanctuary, baptized 14; Vacation Bible School attendance was 95. Sunday School attendance was 178 and total offering was \$36,002.00. David Stegall was licensed to the Gospel ministry.

The charter members of our church are as follows: Mr. and Mrs. Grat Springs, Mr. and Mrs. Willie Helms, Mr. and Mrs. Fred Helms, Ervin Burr, James L. Helms, Grady V. Helms, Mrs. Harold Helms, Mr. and Mrs. Roscoe Kiser, Jake Greene, Mrs. Bob Helms, Mr. and Mrs. Will Hammonds, Mr. Will Helms, Mary Jane Helms, Bruce Rowell, Gene Rowell, Mrs. Carrie Harkey, Mr. and Mrs. Earl Gregory, Ruth Helms, Mr. and Mrs. June Helms, M. T. Garriss, Roy Springs, Barbara and Becky Hyatt, Mr. and Mrs. Paul Simpson, Mr. and Mrs. Charles Hill, Mr. and Mrs. Otis Helms, Willie Hammonds, Delores Hammonds, Rev. and Mrs. C. C. Reece.



CORINTH

Corinth Baptist Church was organized September 9, 1897 by Rev. D. A. Snyder and Rev. J. W. Snider with brethren J. C. Price, J. B. Price, J. A. Price, T. A. Richardson and sisters M. A. Price, Dora Price, Vannie Price, Arkansas Price, Julia Drake, Rehull Richardson and Clarinda Helms.

Rev J. W. Snider laid the foundation of the church by doing the first preaching under a brush arbor. C. A. Helms donated one acre of land for the building lot. J. C. Price named the church.

Rev. J. W. Snider was the first pastor. T. A. Richardson was the first clerk. Brother T. A. Richardson and brother E. C. Helms were the first deacons.

In 1915 the church had a revival conducted by the pastor, Rev. R. M. Hagler, that resulted in 40 additions to the church. In a short while the need for a larger building was realized and by the efforts of both men and women in the church, the seating capacity was doubled.

Years later, under the leadership of Rev. James B. Little, the building was remodeled, adding a long hall with five Sunday School rooms, vestibule and porch at the front. This served the people for years, then an Educational Building was erected.

The church voted and approved to build a pastorium on a site 2/10 of a mile south of the church. The house built by church members was completed in the early 1950's. It was remodeled in 1972.

In 1961, under the leadership of Rev. Winfred Mills, a revival was conducted by Rev. Watt Penegar that resulted in 40 additions to the church, 33 for baptism. This was a great year for the church.

In 1969, under the leadership of Rev. Elton Hunter, after approximately 70 years, the Church had a need for a new building. A building program fund had been started several years earlier and with Rev. Hunter's help, various committees were formed to begin construction of the new church building.

The building was constructed by church members under the supervision of Mr. John Tucker. Some outside labor was contracted. The building contains two Sunday School rooms, Baptistry, choir loft and vestibule.

For many years the church has enjoyed a full-time service, two revivals a year, Vacation Bible School and other activities.

Plans for the near future are to build a new educational plant behind the new church.

The Church is now under the leadership of Rev. Ray W. Harrington with a cordial invitation to visit and worship with us.

Church Enrollment — 290

Church Average Attendance — 150



EBENEZER

Ebenezer Baptist Church was organized September 6, 1879. The Presbytery consisted of the following brethren: Rev. E. C. Williams and Rev. B. S. Reeder. Twelve charter members consisted of five males and seven females. The following were charter members: N. M. Beckham, J. E. Rowell, Thomas Price, S. J. Rowell, J. N. D. Price, Mrs. Sarah Ann Rowell, Mrs. Martha Rowell, Mrs. Carolina Gibson, Mrs. Rebecca Price, Mrs. Lydia Rowell, Mrs. Martha J. Beckham and Mrs. Mary G. Rowell.

The first deacons were N. M. Beckham and J. E. Rowell. N. M. Beckham served as first clerk of the Church. Rev. E. C. Williams was pastor and served until 1883. In the year 1922 the church was destroyed by a tornado. The church was rebuilt the following year.

Sunday School rooms were added to the church building in 1955. In 1956 the church voted to have full-time services. The church was brick-veneered and a parsonage was built in 1963. In 1969 the church built a fellowship building.



EUTO

Euto Baptist Church, located on Route 2, Marshville, just across the road from the New Salem School, was organized in 1926. Worship services were held for a time in the old school building that stood a short distance to the right of Lonnie B. Braswell's home. George W. James was the leader in the organization of the church, with a membership of from twenty to twenty-five charter members. Among them were some members of the following families: Mrs. L. E. (Emmaline) Moore, C. A. Pritchard, Y. W. D. Morgan, O. L. Moore, George W. James, Jasper Smith, and perhaps others. Land on which to build a church was donated by Thomas Moore (Uncle Tom), T. L. and C. C. Moore and Lonnie Braswell. Additional land has been donated since by Mr. and Mrs. Mack Moore. Coy Muckle was instrumental in drawing up the plans and beginning the erection of the building. The men cut and sawed the logs and did most of the labor. Several families in the community joined in and helped with the building both in labor and contributions. The large frame building was not completed for a few years. The auditorium and four Sunday School rooms were used. In 1946 and 1947 the church was bricked. A heating system was installed in 1949.

About this time the old New Salem School building was condemned and the church was used as classrooms by the school, with the county paying a small rental fee for its use. When the church was no longer used by the school, it was necessary to refinish the inside. Celotex was installed overhead and on the walls, the floors refinished and the church painted.

In 1949 adopted the unified budget and envelope system.

In September 1951 we voted to increase the deacon board from five to seven members.

As the church grew it was necessary to add and equip three new Sunday School rooms by dividing larger rooms, making a total of seven Sunday School rooms.

The Woman's Missionary Union was organized in 1954. Organization of the Sunbeams and GA's was in 1955. An organ was also purchased in 1955.

In June 1957 we purchased approximately 1¼ acres of land adjoining the church property from Clinton Braswell.

The Church and Sunday School continued to grow. In 1957 the necessity of additional facilities either in the form of an educational building or additional Sunday School rooms was discussed from time to time. We decided to consider the building of an educational plant.

In 1959 new pews were installed in the church.

In November 1960 the church was notified of the will of the late Delilah Moore Smith in which Euto Baptist Church was named as a beneficiary.

In April 1961 the church voted to build an educational building. A building fund was started and contributions deposited in Building and Loan until needed.

In October 1963 voted to begin construction of the new educational building. Through the generosity of the Smith will and the building fund, the erection of the educational building materialized. Most of the labor and some material was donated by men of the church and community. We now have a comfortable building with auditorium, eight Sunday School rooms, nursery, bathrooms and kitchen equipped with modern equipment.

We voted to go full-time with preaching services four Sundays each month in November 1966. We later voted to have services every Sunday.

In the latter part of 1965 and early 1966 construction of connecting walks, also walks around the educational building, and drainage of the grounds was completed. Shrubbery was planted around the educational building, the grounds landscaped and beautified. At the rear of the building is a well-planned and well-kept cemetery.

Air-conditioning was added to the educational building in 1969.

In November 1969 we voted to repair and renovate the sanctuary. In February 1970 we started building fund for repair and renovation; and in

February 1971 voted to proceed with the plans according to recommendations of the Baptist Sunday School Board. The plans to include addition to the front of the building, baptistry, choir loft, steeple, heating, air-conditioning, insulation, electrical wiring and other necessary items. The actual work began about the middle of July 1971.

The present membership is 140. Trustees are: W. Lee Williams, Henry E. Morgan and Charlie D. Little.



FAIRFIELD

Fairfield Baptist Church is located at the intersection of Highway 205 and Monroe-Olive Branch Road, about five miles north of Marshville.

It was organized September 24, 1901 by Elders D. A. Snyder, A. C. Davis and A. Marsh. The organization took place immediately following a protracted meeting which was conducted by Elders A. Marsh, D. A. Snyder and J. A. Bivens. Three services each day were held, two in the morning and one in the afternoon.

The following is a list of the charter members: J. B. Bass, James R. Gardner, L. C. Gardner, J. A. Kiser, R. H. Little, G. W. Williams, J. L. Williams,

L. S. Williams, J. M. Mills, Thomas Griffin, Joe Austin, Sarah Broome, Miriam Gardner, Lizzie Gardner, Victoria Griffin, Daisy B. Griffin, Serena C. Kiser, Alice Kiser, M. Eugenie Baucom, Dora E. Williams, Jane Little, Frances E. Williams, Elizabeth Davis and Martha Trull.

J. L. Williams and L. C. Gardner served as the first Deacons. J. B. Bass was elected first Church Clerk and R. H. Little was elected first Treasurer.

The people of the community erected a stand for preaching, which was used several months prior to the organization. The stand was used from September 1901 to March 22, 1902 when a Building Committee was appointed to make plans to build a church building. The committee appointed was: J. A. Kiser, L. C. Gardner and J. B. Bass.

Rev. A. Marsh was called as first pastor of the church.

One acre of land was donated by J. R. Gardner on which the first church building was built. The cost of hulling in the building 30x40 amounted to \$350.00. While the church building was being erected, the church members worshiped in the Stewart School House about one mile north of the present church site.

The Church applied and was received into the Union Baptist Association on September 27, 1902.

The following served as pastors: Elder A. Marsh being the first and was called back two or three times during his life. It is reported that he preached his last sermon in this church two or three weeks before his death. Those following him were: Elders T. P. Little, J. A. Gulledge, J. C. Meggs, E. C. Snyder, R. E. Powell, Lester Smith, Oscar Funderburk, James B. Little who served eight years, Troy Sherrin, James Pressley, Glen Rushing, Leonard Hendricks, Wade Holmes who retired after serving the church faithfully for more than six years, Oscar Hartis, Jr., Daniel Hunnicutt, Winfred Mills and A. E. Madaris who was called Sunday, July 16, 1967 and is still faithfully serving as our pastor.

We rebuilt our church building in 1939. Mr. J. B. Tucker of Monroe was given the contract to build the church building and install the heating plant. It was paid for and the building was dedicated free of debt on May 17, 1942.

On January 2, 1949 about 5:30 p.m. our church was destroyed by fire. Very little furniture was saved. The loss was estimated at about \$20,000 with only \$4,000 insurance. We worshiped in the Fairfield School House building next to the church property until on January 9, 1949 we voted to build a brick building. The contract was given to Mr. W. M. Watson of Monroe. On August 7, 1949 the doors of our new church were opened for the first worship service at 11:00 a.m. The service was conducted by Rev. Troy Sherrin. The church building was paid for in exactly eight months and two days after the building was burned.

On April 17, 1966 Frank Moore, Lloyd Brantley and Edd Smith were appointed by the church to serve as a building committee to erect an Educational Building which was built, furnished, heated with electric heat and an air-conditioner installed.

The church is free of debt and making plans for further improvements at an early date.



FAITH

At a called meeting in the auditorium of Sardis Baptist Church, the first discussion of erecting a new church was the main subject. For guidance and future strength, we met for a week each night seeking God's will. Both the church and Sunday School officers (with the exception of two deacons and a few teachers) had the same convictions. We took it for a test of faith in God. While in the process of the meeting, Clarence Wooten (a member) offered an acre of land with a clear deed that the group accepted.

The following week this group started clearing the acre of land of trees and shrubs. Dowd Price paid for the bulldozer work.

Bill Funderburk, Willie Sossamon and Grady Byrum were made Trustees.

Bill Funderburk accepted the job as contractor. It was to be a building 40x60 made of brick with block footing and basement, with an auditorium, one classroom and a small nursery on the ground floor, ten Sunday School rooms, furnace room and bathrooms. June 1960 material was put on ground for building. Much of the labor was free. Men working after their public work hours volunteered their help. On July 4, Sunday, the men began at midnight and worked the rest of the night and the following day. They numbered about 20.

Until the building was ready, we had services the second Sunday of May in the home of Grady Byrum with 71 for Sunday School. We used different rooms of the house for classrooms. Night services were held at Clarence Wooten's home.

The following Sunday, in the home of Bill Funderburk, Bill gave an old tin building that had been wrecked by a storm, but repaired, for a place of worship until the church could be completed. Chairs were bought for seating and were later used in Sunday School rooms for the church. One member gave a piano, and another gave a desk.

C. G. Mitchem brought many encouraging messages along with other visiting ministers. On June 19, 1960 a representative from the Union Baptist Association, Rev. Lewis McLain, met with the group in an all-day service with dinner on the grounds. In the afternoon service the names of those wishing to become members were placed on a roll book. Rev. A. A. Scoggins and family asked to be received as the first members with 90 others following (total of 94 members). They were from Sardis, Pine Grove and Hartis Grove Baptist churches.

A unanimous vote was given for Rev. A. A. Scoggins to become the first pastor for our church, which we decided to name "Faith." This name was selected, after pondering on several different ones, because it seemed so fitting. It was entered by Mrs. Herman Williams. Rev. Lewis McLain gave articles on organizing a Baptist Church. Adopted resolutions were read.

Article read as follows: Church covenant, declaration of faith, beliefs of Scripture concerning one God, man's plan of salvation, God's purpose of grace, sanctification, Baptism, Lord's Supper and Sabbath.

The first Sunday in September 1960 we moved into the new church building with 141 enrolled in Sunday School. We had an all-day service. Dedication service was held at 11:00.

Following are some events of the church:

1961—The membership was 103. Rev. Scoggins resigned and Rev. C. E. Sigmon was called as the second pastor and served until 1971. We also organized a W.M.U. and a Brotherhood.

1962—We had our first Bible School in June.

1966—We installed an organ in the church.

1967—Placed beds, chairs and toys in the nursery. Bought a trailer for the pastor's part-time housing.

1969—Church was air-conditioned.

1970—Bill Funderburk was ordained to the ministry. Junior Barnes, a licensed preacher, organized a mission.



FAULKS

At the beginning of Faulks Baptist Church, a young lady by the name of Sarah Elizabeth Faulk, the daughter of Asa Faulk who lived near where Faulk's Church now stands, was attending church about one mile beyond Marshville. This was a distance of about six miles from her home. Her way of travel was by foot and she traveled alone.

Her father decided to have preaching near his home, so he invited Rev. Solomon Snyder to come and preach at the crossroads near his home. He came and preached to a good-sized congregation. At this time they decided to make this a regular meeting place.

On July 5, 1851 a group of people, 13 men and 21 women, agreed unitedly to petition their respective body at Mount Olive Baptist Church to dismiss them in order. The Mount Olive Baptist Church sat in conference the 19th day of July, 1851 and granted their request.

On August 1, 1851, according to the request of Rev. Solomon Snyder, Rev. E. L. Davis, Rev. E. C. Williams, Rev. S. P. Morton and deacons John Griffin, John Broadway and S. Rushing met and a presbytery was held and constituted them a church to be called Faulks Baptist Church. B. F. Benton was named chairman and S. H. Parker church clerk.

The following ministers have pastored Faulks Baptist Church: Rev. Solomon Snyder, Rev. E. L. Davis, Rev. S. J. Fincher, Rev. B. S. Reader, Rev. John W. Davis, Rev. J. L. Bennett, Rev. D. A. Snyder, Rev. Joe Bivens, Rev. A. C. Davis. In 1921 Rev. E. C. Snyder was called as pastor and served for a period of 26½ years. Since that time the following have served as pastors: Rev. J. B. Little, Dr. Luther Little, Rev. Rommie Pierce, Rev. G. W. Burch, Rev. Ernest Hancock; after his death, Rev. J. B. Little was called back to supply until another pastor could be called. Our present pastor, Rev. A. E. Madaris, has been serving as pastor since the first Sunday of August, 1963.

Many changes have taken place during this period of 121 years. The first building was made of logs and stood about one-fourth mile west of the present location. The second church was among the dogwood trees where the old part of the cemetery is now. This is just east of the present building. In 1900 the church building was sold and a new building with a baptismal pool was built. This was a weatherboarded, one-room structure. In 1916 another room was added and in 1922 this room was remodeled and two larger rooms added, one on the east and one on the west.

On Easter morning, April 9, 1939, this building was destroyed by fire. Another building 50'x90' was then erected. In 1945 our present church building was erected, and in 1967 a large educational building was added. This has been a real asset to our Sunday School and church life.

The first deacons to be elected were S. H. Parker and Peter Parker in 1952.

In 1873 the church elected W. M. Collins and M. L. Snyder as their first trustees.

Faulks Church takes great pride with humbleness and thankfulness for the many men that have been called to the ministry. There were three generations in the Snyder family: Rev. Solomon Snyder, his son, Rev. David Snyder. Three of Rev. David Snyder's sons were Baptist ministers: Rev. John W. Snyder, Rev. Joel S. Snyder and Rev. E. C. Snyder. There were also Rev. Joe Bennett and his son, Rev. Stanley Bennett. All of the above were called prior to 1905. In 1939, Eugene Davis and Johnny Grant were called as ministers. About ten years later Rev. Rommie Pierce was called to the

ministry. Now Wayne Bennett, Jr. and Philip Brooks are attending Bible Colleges preparing themselves for the ministry.

The first musical instrument placed in the church was a pump organ that was pedaled with both feet. It was placed there about 1913 and was played by Mrs. Mattie Rogers, wife of Simon Rogers. The second organist was Mamie Nash, wife of Baxter Nash, and the third was Mrs. Lillie Brooks, wife of Mr. Lee Brooks.

Today our pianist is Mrs. Boyce (Janice) Jordan and our organist is Miss Kathy Parker, daughter of Mr. and Mrs. Raymond Parker.

Much could be said and written in regard to the rise and growth and outstanding events in the history of Faulks Baptist Church.



FRIENDLY

Friendly Baptist Church, located on Route 1, Indian Trail, was organized on May 8, 1949. One acre of land was deeded by Mr. Jack Funderburk and his wife, Martha.

Organization was mainly through the efforts of Rev. C. C. Burris, Rev. W. M. Lundy, Rev. C. W. Boatwright, Rev. George W. Burch, Rev. J. A.

Hudson and Rev. Ralph Yarborough. There were 57 charter members.

Rev. Vern T. Helms was called as supply pastor until August 21, 1949, when the church met in conference for the purpose of calling Rev. C. E. Sigmon.

More Sunday School rooms were added to the church on October 29, 1950. By December 1955 the church had grown to 143 members.

On April 12, 1964 the church decided on bricking and heating the church. They also added a new roof, church windows, a new front door, and painted the church.

The church purchased 1.42 acres of land from Mr. and Mrs. Jack Funderburk on July 19, 1970 for the purpose of building a new parsonage.

The parsonage was completed on November 13, 1971. A dedication service was held on December 15 with Rev. Walter Woodson conducting the morning service, preceded by our pastor, Rev. Gerald Lanier. Open house was held that afternoon.

Friendly Baptist Church has had quite a few new members in the past year, mostly young people.



HAMILTON CROSS ROADS

Hamilton Cross Roads was started in 1889 under a brush arbor, and organized the same year. It was constituted into a church September 12, 1890, with the following ministers in charge: E. L. Davis, J. W. Davis, J. W. Little, Thomas B. Philips and A. B. Caudle. The church elected Rev. T. P. Little to answer the questions of the examination. These were answered in the affirmative. Those presenting letters from Olive Branch Baptist Church were: Rev. T. P. Little, Mrs. Mary A. Little, J. S. Griffin, Mary E. Griffin, W. E. Hill, D. E. Hill, B. Little, Parrilla J. Little, J. W. Thomas, S. E. Holms, L. C. Little, L. G. Little; and from Bennetts Grove Baptist Church, W. G. Thomas and Lydia A. Thomas.

The articles of faith, church covenant, and order of business were read and adopted. The church elected three deacons: Rev. T. P. Little, J. W. Thomas and W. E. Hill. Rev. J. W. Little was called as pastor and served until 1893. (No record of salary.)

The Church was admitted to the Association in 1890.

Rev. J. A. Bivens was called as pastor in August, 1898 and served until September, 1901. His salary was \$20.00 per year. Rev. T. P. Little served as pastor following Rev. Bivens, and his salary was \$33.00 per year.

Rev. A. Marsh became pastor and during the August revival they received three by letter and 13 by baptism. The pastor, not being pleased with the results, rode around the community Monday announcing services to begin on Wednesday and continue through Friday morning, with baptism to be Friday afternoon. Rev. T. P. Little preached due to the illness of the pastor. Three more were added by baptism, making the total 19.

During 1903 several male members were reprimanded for drinking too much and using profane language.

In 1905 the church bought the sexton a watch to be used as long as he remained sexton. It was sold, however, to the highest bidder for \$2.65 around 1906 or 1907.

The records show that in 1906 the church gave a total of \$20.41 to missions.

Rev. R. H. James was called as pastor in August, 1908. The church had roll call every three months and reprimanded members for poor attendance and non-support. The sexton's salary was \$4.50, and he was elected to serve another year.

The church budget in 1911-1912 was \$102.25. Every time the church had conference they took an offering for missions.

In 1918 the church had 82 members and a W.M.U. with six members.

In 1926 the church voted to build a brick church not to exceed \$5,000. This church was built in 1927.

In August, 1929 17 were added by baptism during the revival. The first nominating committee was elected also in 1929.

Rev. A. I. Huneycutte, having served since 1924, passed away in 1930. The deacon rotating system is recorded in 1930.

In 1945 the church installed the first heating system. Rev. W. A. Knight was the pastor.

The church voted to go full-time, purchased new pews and furniture, and built a parsonage in 1952. Mr. Lee Hamilton donated half the land. In 1954 the Union Baptist Association held its 100th session with us. Rev. E. B. Elmore was pastor during this time.

Rev. F. E. Baucom became pastor in 1956. Twenty-one were baptized that year. A two-story educational building was erected and the front of the church remodeled with stained glass windows placed in the sanctuary during 1959. The church took Helms Chapel as a mission, becoming, later, a Baptist church.

The sanctuary was carpeted in 1962. Rev. Baucom, after serving the church as pastor for 12 years, resigned in 1967. Rev. John Steverson became our pastor in 1968. Under his leadership, the church landscaped the yard, purchased an organ, and air-conditioned the church and educational building.



HARTIS GROVE

April 30, 1939 on Sunday, immediately after Sunday School, the people of Piney-View and people from neighboring churches met for the purpose of deciding if it were advisable to organize a Baptist Church.

Piney-View was a Union church. We had Sunday School every Sunday evening, with preaching three times a month. The preachers took turns preaching. One was a Methodist, one a Presbyterian, and one a Baptist.

E. C. Kolb was elected Moderator, and J. Howard Williams was elected Clerk. The council and the people present from the community decided a Baptist church was needed.

Thirteen people were considered charter members. L. B. King was elected Moderator for the church until a pastor could be secured. On May 21, 1939 C. S. Little was called as pastor. Mr. and Mrs. Z. A. Hartis gave the land and people donated trees for lumber and with much work the church was built. Our pastor made the pulpit furniture. While he was our pastor we built the church, painted it inside and out and furnished it, and were completely debt-free when he resigned in 1942.

M. L. Ross was our next pastor, from 1942 to 1944. C. S. Boatright was our next pastor, from 1945 to 1950, and during these years we added six Sun-

day School rooms. Watt Penegar was our pastor from 1950 to 1952. The next three pastors to follow were J. R. Blanchard, George Burch and E. S. Lingle.

In 1954 we remodeled the church interior and in 1955 new pews were added. In 1956 we began using the envelope system and began the use of a nominating committee.

Odell Funderburk was called as our pastor in 1958. In 1959 we began having preaching full time. Prior to this we had been half-time, sharing a pastor with another church. We added a heating system about this time.

We began rotating our deacons in 1960. Jerry Satterfield became our pastor in 1960. We built the Sunday School building with seven classrooms, one large assembly room, a kitchen and two baths in 1960. The assembly room is also used for a fellowship hall. We also secured a house for Rev. Satterfield.

G. L. Broome was called as our pastor in 1962, serving until 1964. During his pastorate we built a pastorium. B. L. Connell was called in 1966 as our pastor.

The church was air-conditioned in 1970.



HERMAN

Herman Baptist Church was organized in 1889 under a brush arbor, later meeting in Mr. O. M. Sanders' home during the winter, under his gin house in the summer. There were 13 charter members: Mrs. Sophronia Helms, W. H. Helms, Mrs. Laura Helms, O. M. Sanders, Mrs. Dora Sanders, Mr. Tommie Sanders, Mrs. Annie Sanders, R. W. Flowe, Mrs. Ellen Flowe, Mrs. Marrie Weir, T. M. Helms, Mrs. Ellen Helms and Marshall Mullis. Rev. Hill was the pastor, succeeded by Rev. Caudle and Rev. McClendon.

In 1890 the church building was begun with timber given by Mr. O. M. Sanders. R. W. Flowe cut the first tree and when it was sawed the members dressed it by hand. They made slab seats and began their services after the building was hulled in. Rev. Hight C. Moore preached the dedication sermon. Rev. A. C. Baker served the church as pastor for one year, 1905. Rev. J. L. Bennett was pastor in 1906-07. Rev. W. F. Estredge served as pastor from 1908 to 1912. Rev. G. L. Merrell was pastor for one year, 1913, and Rev. R. H. James served as pastor in 1914. From 1915 to 1929 the following ministers served as pastors: K. W. Hogan, W. T. Shehane, H. J. Wood, J. W. Snyder and J. E. Melton.

On October 3, 1929 Rev. N. S. Joyner was called by the church and he served as pastor until 1965, a total of 35 years. Rev. Cecil Johnson served as

pastor from 1965 to 1967. Rev. R. V. Greer and Rev. R. B. Ostwalt served as interim pastors until a call was extended to Rev. Herman Mullis of Charlotte on October 26, 1969. Mr. Mullis continued as pastor to the present time.

During these years many material advances have been made by the Church, including a new pastor's home and a new education plant, as well as new Sunday School rooms. The new Education Building was dedicated in honor of Rev. N. S. Joyner. Two memorial windows in the church have been installed by Walter C. Sanders, Sikes Sanders and Mrs. Henry Hall Wilson (Annie Sanders) in honor of their parents, O. M. Sanders and Dora Sikes Sanders.

Mr. W. C. Sanders also installed a transom over the front door in memory of W. H. Helms. The children of W. H. Helms have given the pulpit furniture in his memory.

The church also reports a real spiritual growth, many additions by baptism and much interest and devotion to the church work. The membership continues to show the influence of the dedicated leadership of former years.



HOPEWELL

Hopewell Baptist Church had its beginning on October 6, 1878, the date of its organization.

The Rev. D. A. Snider, Rev. J. L. Bennett, Rev. J. A. Bivens, Rev. E. L. Davis and Rev. J. E. King, after having preached many days in the community and at Hopewell (an old log building where the Methodists had once worshiped but had now disbanded), consulted with the brethren in reference to constituting a Baptist Church here. This seemed to be a favorable move since there were several Baptists in the immediate community that were going long distances to other Baptist churches for worship, and many had made professions of faith in Christ in a recent revival. Also this was a centrally located place for all Baptists concerned.

Therefore a presbytery composed of Rev. D. A. Snider, Rev. J. A. Bennett and Rev. J. A. Bivens came together and proceeded to organize Hopewell Baptist Church. It is not known how many people were present for this organization, but records show that the following became charter members: Redrick Pope, John Deese, Mary Watkins, Martha O. Faulk, Sarah Clontz, Mary E. Faulk, T. C. Clontz, Cindy Cuthbertson and Nancy

Pope. Mr. Redrick Pope was ordained as the first deacon in 1879, and was appointed along with Mr. W. G. Long as delegates to the Brown Creek Association meeting in Wadesboro. They asked for membership into the Association and were received the same year, 1879.

Through the leadership of the Holy Spirit, men of God serving as pastors, and the cooperation of the membership, the church experienced a steady growth through the years. In 1882, Mr. Garrison Biggers and Mr. W. G. Long were ordained as deacons to serve along with Mr. Redrick Pope.

In 1885 the old log building was replaced with a new frame building as it had become inadequate to meet the needs of the growing membership.

On March 5, 1892 Sunday School was organized with Mr. Redrick Pope being elected as Superintendent, Mr. D. F. Helms as Treasurer and Mr. J. E. Griffin as Secretary. The Sunday School and membership moved along steadily and in the year of 1920 new Sunday School classrooms and a baptistry were added to the church building.

Then in May, 1931 the congregation and community were saddened by the burning of the church building, but they would not accept this as a disaster, but rather as a great challenge of God. These were the days of depression when homes of the people were under mortgage and money was so hard to come by, but with their great love for one another, cooperation, determination and faith in God, plans were made for the present building in which we worship today. Bankers would not make the necessary loans which the church needed for fear the people could not repay them, but God answered prayer and a banker in Waxhaw came to their rescue. The men of the church went to the woods and cut logs while others with their teams took the logs to the sawmill, others hauled sand from Rocky River nearby. During all this time the church was still meeting for worship and Sunday School on the lawn and not one of the services was disturbed or canceled because of bad weather conditions. Then in the fall of this same year, 1931, the church began its services in the basement of the new building and continued there until the building was completed in 1932. All indebtedness, which amounted to \$6,300, was paid in a period of only three years, all because the people had a mind to work.

In 1952 a pastorium was built and Dr. E. S. Summers was called as pastor to be the first minister to occupy the new pastorium and to live on the church field.

God blessed again in 1956 when the church, by faith in God, took a great step forward in going from a half- to a full-time program. Rev. Victor S. Batchelor was called as first full-time pastor, serving for three years. Also in this year, five Sunday School classrooms and three restrooms were added to the church building.

In 1966 Hopewell erected and dedicated a magnificent Educational Building.

The following have served as pastors of Hopewell:

Rev. D. A. Snider	1878-1883
Rev. D. A. Snider and J. L. Bennett	1883-1887
Rev. J. A. Bivens	1887-1891
Rev. A. C. Davis	1891-1894
Rev. D. A. Snider	1894-1902
Rev. J. F. Davis	1902-1904
Rev. J. A. Bivens	1904-1906
Rev. J. L. Bennett	1906-1908
Rev. M. D. L. Preslar	1908-1915
Rev. Jonah Simpson	1915-1916
Rev. J. H. Spaulding	1916-1917
Rev. E. C. Snyder	1917-1918
Rev. M. D. L. Preslar	1918-1925
Dr. C. C. Burris	1925-1952
Dr. E. S. Summers	1952-1956
Rev. Victor Batchelor	1956-1959
Rev. J. D. Tucker	1960-1971

The following are ordained ministers from Hopewell: Rev. James Long, Rev. Edward Long, Rev. Bruce Benton, Rev. William Hough, Rev. Samuel Long and Rev. Joe Lee Helms.

Hopewell also has one missionary, Mary Ellen (Wiley) Dozier.



HOWIE

The Howie Baptist Church was built in 1920 on a county road off the Indian Trail and Waxhaw highway. The land was given to the church by Mr. and Mrs. C. H. Lewis.

The pastors over the years have been Rev. N. S. Joyner, who served for 14 years, Rev. James Little, Rev. Winfred Mills, Rev. Gary Long, Rev. J. E. Melton, Rev. W. H. Musclewhite, Rev. J. D. Hatley and Rev. P. J. James. Rev. J. D. Hatley is our current pastor.

In 1964 the church started a building fund to either build or remodel the old church. From 1964 to 1970 they raised enough money to completely remodel the church inside and out. We have now completely carpeted all the floors and put in a new heating and air-conditioning system.

The Lord has been wonderful to all the people of Howie, with all the blessings and a beautiful place to worship. We want to thank him for all the things he has given us.



INDIAN TRAIL

In April, 1951, in an old store building in Indian Trail, 29 people decided to organize a new Baptist Church. They had Sunday morning and Sunday evening worship services. The Pastor was Rev. C. W. Boatwright. They kept talking and planning until they raised enough money to get started on the building.

They bought four acres of land on the Indian Trail-Hemby Bridge Road from Mr. Van Secrest. They paid him \$100 per acre. The land was not cleared and there was no water, so some of the men met and dug a well to supply water for the church. It was a very tough job, the ground was rocky and they had to do some blasting, but finally they hit water.

Then came the question of raising money. Things were cheap, people did not have much money so they gathered together and picked cotton for Mr. Arthur Deese. In the meantime Mr. Deese said that he would give the logs for the framing if someone would cut them and haul them to the sawmill. So progress began—the logs were cut and sawed and the building started in a very big way.

Rev. Boatwright knew someone in Monroe that would donate two army barracks. The men took trucks and tractors and hauled them to the building site. Kendrick Brick at Bakers gave the brick for the foundation in honor of one member who worked at the plant. So members and friends came and tore the barracks apart, pulled out nails, cleaned lumber and all worked together with one accord, from the youngest to the oldest. Some would work at night and on Saturday, and others would work any spare time they had. Everyone seemed to enjoy it very much. They would work and sing "We are working on a building for my Lord." It was a glad and happy hour when the new church was finished so we could move in to serve our Lord. On the first Saturday night we had a Gospel Singing and the church was full. Everything went well and the church was accepted into the Union Baptist Association on October 12, 1954. The first deacons were Mr. Arthur Deese, Mr. V. L. Austin, Mr. Bill Helms, Mr. Allen Alexander and Mr. Willie Simpson.

The pastors following Rev. Boatwright were Rev. Lloyd Walters and Rev. Melvin Helms. Rev. Earl Sossamon is our pastor at the present time. The first Sunday School Superintendent was Mr. Ray Manus, and the first Church Clerk was Mr. Bill Baucom.

In 1959 a basement was dug, which gave us an additional five Sunday School Rooms. Some days later we built a community building which is now used by the Young Married people for their Sunday School room. A few years later we bricked the church and paneled the walls on the interior of the sanctuary.

Our church has grown rapidly. The present membership is 300. We have now added a baptistry but we are rapidly outgrowing our church and plans are being made to build a new one. There are many Sunday mornings when chairs have to be brought in to seat all the people. Each fourth Sunday night we have a gospel singing which has meant much to our church and its members.

God has blessed our church in many ways since Rev. Sossamon came our way. He has helped us in many things we have done that have been profitable to the church and community. We will soon begin our new building for the Lord and we pray God will continue to bless us.



KING MEMORIAL

Our knowledge of the early history of King Street Baptist Church, now King Memorial, is very scant due to the fact that most of the records have been lost. We do have records to the fact, however, that the church was organized September, 1899 and was admitted to the Union Association October 5, 1899.

The first Church officers were J. P. Garrison, Clerk; W. S. King, Treasurer; and J. T. Black, Sunday School Superintendent. The following Deacons were elected: A. J. Blythe, W. S. King, J. T. Black and W. J. McGuirt.

The charter members were as follows:

Dr. T. L. Doster	J. P. Garrison	J. T. Black
W. J. McGuirt	J. A. McGuirt	S. J. McGuirt
G. D. Austin	C. H. Austin	A. J. Blythe
W. S. King	Jennie King	W. D. King
Ruth King	Daisy King	Fannie Austin
L. M. Austin	G. W. McManus	Georgia Doster
Mary Brantley	M. J. McGuirt	Martha McKibben
J. B. Black	W. W. Black	H. D. Black
M. J. Haigler	Addie Robinson	W. C. Broome
Lula Broome	S. A. McManus	I. J. Austin
Alice Blythe	Minnie Blythe	Hattie Blythe

Three ministers have gone out from our church: Rev. J. W. Rowell (ordained October, 1904), Rev. Harry Y. Gamble (ordained September 11, 1938) and Rev. John Lee Gamble.

The following have served as pastors:

Rev. J. W. Little	Rev. W. F. Estridge
Rev. A. C. Sherwood	Rev. George L. Merrell
Rev. H. G. Bryant	Rev. K. W. Hogan
Rev. J. D. L. Preslar	Rev. J. C. Meigs
Rev. J. L. Bennett	Dr. C. C. Burris

Rev. N. S. Joyner is our present pastor.

The old church seemed to serve adequately until September, 1948 at which time the membership decided to add additional Sunday School rooms to the then existing building. Brother G. E. Rogers undertook the general supervision of this new building. It was completed in January, 1949 at a total cost of \$6,274.36.

The church continued to experience growth and established a building fund for a complete new educational plant and sanctuary. The educational building was erected and completely paid for before work was started on the sanctuary. The present cost of the sanctuary is \$26,900.00. This figure includes all costs, i.e., pews, land, all yard work and landscaping.



LANES CREEK

Lanes Creek Baptist Church was organized on Sunday afternoon, March 9, 1952. The organization became a reality after many months of prayer and planning. The first meetings of the residents interested in having a Baptist Church in this section of Marshville were held in a tent, located about one-half mile from the present location.

Rev. Walter E. Sanders was the Associational Moderator and acted as moderator for organizing our church. Rev. J. A. Hudson gave the Digest. The new church received the charge as to faithfulness from Rev. H. S. Mumford. The sermon was delivered by Dr. C. C. Burris. The closing prayer of consecration and dedication was given by Rev. Ivory Couch.

Rev. Melvin Helms was called as the first pastor. The church was built during the first year at its present location.

The church debt was paid off on July 18, 1955.

The church was painted in 1957 and in 1960 we bought new pews, pulpit furniture, and a piano. We also sheet-rocked the church and painted the inside. Venetian blinds and hardwood floors were placed in the auditorium.

In 1961 water was run to the church and two bathrooms built. We purchased new land in 1966 and in 1967 our church was bricked and stained windows were placed in the building; new carpet was also added.

Our church has grown in the last nine to ten years. We remember many who have passed on; we remember their lives and many hours of Christian fellowship. It gives us a desire to maintain our Christian attitude and faithfulness.

The following have served as pastors of Lanes Creek:

Marvin Helms	1952
Wade Helms	1952-1955
Paul Simpson	1956-1958
J. B. Helms	1959-1962
Thomas Lomax	1962-1964
Jimmy Johnson	1964-1966
J. B. Helms	1966-1970



LEE PARK

Oak-View Baptist Church, now Lee Park, was organized in 1925 with 47 charter members. Rev. E. C. Snyder was the first pastor. A one-room wooden building was erected on Deese Street in 1941. Five Sunday School rooms were added and, in 1948, three more Sunday School rooms were added along with a baptistry. In 1954 the name of the church was changed from Oak-View to Lee Park and more Sunday School rooms were added.

In 1959 a new ten-room pastorium was built on Deese Street. The last payment was made on it in January, 1968 and the note was burned.

A new church site consisting of $3\frac{3}{4}$ acres located on Lockhart Street was purchased in 1963 and paid off in July 1964.

In 1969, under the leadership of Rev. C. W. Teague, a three-story educational building was erected on this new church site.

The following have served our church as pastors:

Rev. Coy Muckle	1927
Rev. J. W. Davis	1928
Rev. W. B. Holmes	1929-1932
Rev. H. F. Goodwin	1933-1941
Rev. J. M. Pickler	1942-1944

Rev. L. E. Funderburk	1945-1949
Rev. Paul Russel	1950
Rev. J. E. Melton	1951
Rev. Watt Penegar	1952-1958
Rev. Carroll Davis	1959-1962
Rev. C. W. Teague	1963-1969
Rev. E. P. Warren	1970-

Rev. E. P. Warren is our present pastor. We have a total membership of 314. There is still one charter member in our membership, Mrs. Cora Pollock.



MACEDONIA

Macedonia Baptist Church had its beginning in Liberty Church building three miles south of Monroe on the Chesterfield Road. The people who met there were of Primitive faith. It was proposed that if the missionaries in the community would assist in the erection of a new building at the place, they in turn could have the privilege of holding services in the building. The proposition was accepted and the work was done. As a result,

Sunday School was held in a meeting house of the Anti-Mission and Anti-Sunday School people. But two cannot walk together except they be agreed. It was not long until objection was made and our people sought other quarters in which to teach the Scriptures and worship God. A Mrs. Whitley, who was a member of the Anti-Mission church, felt that the missionaries had been treated wrongly and tendered them the use of a tenant house on her place. Her generous offer was kindly accepted and the Sunday School work resumed. Accordingly, on the morning of September 19, 1880, a small congregation met on the Wolf Pond Road, about a mile from the Anti-Mission church, for the purpose of constituting a new church of the missionary faith. Elder A. T. Latta preached, after which a presbytery was formed, consisting of Elder A. T. Latta and Elder J. Y. Brasington. Wellington Baker was clerk of the presbytery. Those who had letters of dismission from Missionary Baptist churches and wished to become charter members of the new church were asked to come forward. The following presented letters: N. A. Funderburk, W. E. Funderburk, Elmore Funderburk, Wellington Baker, H. S. Presson, W. H. Outen, Elmira Funderburk, Annie Funderburk, Jane Funderburk, Molly Baker, Jane Baker, Jane Harris and Harriet Outen.

The Macedonia Church was constructed on the Wolf Pond Road on land provided by N. A. Funderburk. As the membership grew eastward it was decided to drag the little building across the fields to a point near the center of the community to where the present building now stands. This soon proved to be inadequate, so in 1891 another small building was built and used until 1903 when it was sold and used by Mr. Jim Davis as a barn. At that time a new one-room building was erected with two doors at the front. Later four Sunday School rooms were added to the sides of the building, and still later, about 1947, three more rooms were added. Then in 1952-1953 the interior and front of the church were remodeled.

On Sunday, August 21, 1955, Macedonia Baptist Church celebrated its 75th Anniversary and homecoming. Rev. Jack Napier was the pastor at this time. Rev. George Huggins delivered the message at the morning service. Following lunch, the note burning service for the parsonage was held. Open house was held at the parsonage from 3:00 until 5:00 that afternoon.

The foundation for a new church was dug and poured on Saturday, July 11, 1959. The ground-breaking service was Sunday, July 12, 1959, with Rev. Dewey Hobbs as the guest minister. On September 4, 1961, Macedonia Baptist Church paid the balance of the church sanctuary debt to the bank. On October 15, 1961 there was a note burning service to show that it was clear of the church debt.

On July 1, 1962 Macedonia Baptist Church voted to have a full-time pastor. Following the resignation of Rev. Glen Rushing, Rev. Ralph Yarborough was called as the first full-time pastor. He served as pastor until July

1, 1964. Alvin Thomas, one of our local members who has been called to preach, supplied until Rev. Tommy Lomax was called as pastor July 26, 1964. Rev. Lomax served until October, 1967 when he resigned to enter Southeastern Seminary as a full-time student. Dr. C. C. Warren was called as interim pastor, but soon accepted the work as pastor and served four years. Under his leadership the church erected a modern educational building joining the sanctuary, air-conditioned the entire building, purchased the land at the front of the church and landscaped the grounds, adopted a Constitution and By-Laws, established a church library and accepted a Baldwin organ given in memory of K. B. Laney.



MARSHVILLE

Marshville Baptist Church was organized September 18, 1883, under the name Grove Springs Baptist Church with 15 charter members, under the leadership of Elder D. A. Snyder and Elder J. L. Bennett. The meeting place was near the home of J. M. Edwards, north of the city cemetery, and the meeting house was a building erected by the Grange Lodge.

On October 5, 1887, the late J. W. Marsh gave the plot of ground on which the present church is located, for the purpose of erecting a church building.

A building committee was elected November 3, 1885, and it seems from the records that a building was erected on this ground the latter part of 1887 and the first part of 1888. The name was changed to Beaver Dam Baptist Church September 15, 1888, and again in February 1900 the name changed to Marshville Baptist Church.

The first building was remodeled in 1903 and stood, with minor changes, until 1927. In 1933 the Pastorium was erected at a cost of approximately \$5,500. The present church building was begun in March 1924, and completed April 1927, at a cost of approximately \$60,000.

Pastors who have served this church: According to the records, two pastors were called the first year, Elder D. A. Snyder and Elder J. L. Bennett. Also, Rev. A. Marsh was pastor at several intervals. This seems to be the arrangement in the early life of the church. Others who followed were: Dr. J. B. Richardson, Rev. Joel S. Snyder, Rev. A. Marsh, Rev. G. O. Wilhoit, Rev. J. L. Shinn, Rev. A. Marsh, Rev. S. N. Watson (an uncle of Rev. J. N. Watson), Rev. D. M. Austin, Rev. C. J. Black, Rev. A. C. Sherwood, Rev. R. E. Powell, Rev. J. A. Snow, Rev. J. B. Little, Rev. W. B. Carr, Rev. J. N. Watson, Rev. H. S. Mumford, Rev. R. V. Greer, Rev. Wayne R. Davis, and the present pastor, Rev. Carroll D. Johnson.

Rev. A. Marsh's name is mentioned more and, we believe, he had more to do with the building of this church, certainly from a spiritual standpoint, than any of the present members of this church.

Briefly this is a part of the history of the church: We who are living today and enjoying a fine church building should be thankful for a faithful people who have laid the foundation well. With faith, our fathers and mothers carried on in spite of hardships and sacrifices. As John Newton wrote in the hymn, "Amazing Grace":

"Through many dangers, toils and snares,
We have already come,
'Tis grace hath brought us safe thus far,
And grace will lead us on."

Groundbreaking for the new educational building was on Sunday, July 29, 1955. In May 1956 the Educational Building was dedicated. Rev. J. N. Watson of Spartanburg, S. C. preached the sermon, Rev. H. S. Mumford of Durham brought a message in song. The cost of the new building was about \$70,000.

In 1960 the Sanctuary of the church was redecorated. A new Allen organ purchased in 1962 and dedicated in April 1963.



MARY ELIZABETH

The need for a Baptist Church in the vicinity of the now Mary Elizabeth Baptist Church had been realized for some time, and on May 6, 1922 a group of baptized believers met under the auspices of H. J. Wood for the purpose of organizing a Baptist Church. They met at College Hill School, Jackson Township, and organized a Baptist Church with the Deacons and Trustees being Thomas E. Williams, H. Laney Broome and B. Larken Belk. The Clerk and Treasurer elected was John W. Twitty. A song was sung by the congregation, prayer by Brother H. J. Wood and an inspiring message was brought by Brother L. M. Rhyner.

The Church was organized under the name of Henretta Baptist Church because the McNeely family offered to give the land to build on if the church were named in honor of their mother, who was Henretta Belk McNeely. Henretta Baptist Church was admitted to the Association October 4, 1922 at Bethel Baptist Church near Marshville. Later the McNeely family refused to give the deed without adding an objectionable clause (for the other members) to the deed, and the church refused to accept it. Whereupon T. E. D. Starnes and Mr. and Mrs. C. P. Thompson offered two acres on the east

side of the McCain Mill Road where their lands joined. The name of the church was to be Mary Elizabeth Baptist Church in honor of their mothers, Mrs. Mary McCain Simpson, and Mrs. Mary Thompson and Elizabeth Richardson Starnes. The center sill was to be on the line between the two acres.

Mr. T. E. D. Starnes wrote to Esquire T. W. Secrest on November 19, 1924 asking him to come on the following Monday and survey the two acres preparatory to building Mary Elizabeth Baptist Church. On Sunday, November 23, 1924 Mr. T. E. D. Starnes died while having Sunday School in his home. This delayed the building of the church for a while; however, his oldest son, H. W. Starnes, who lived on the land that included this acre said he would give the deed if he inherited that particular tract of land. On this promise and the belief that H. W. Starnes would inherit this tract of land, the church built exceedingly close to the line, but not as intended, half on each acre. The delegates to the Association, meeting at the Mill Creek Baptist Church on October 8 and 9, 1925, were J. W. Twitty, C. P. Thompson and Willis Starnes. This was the year that Henretta Baptist Church was changed to Mary Elizabeth Baptist Church.

The church has continued to grow throughout the years, although slowly at times. The second pastor, Rev. J. Ervin Melton, who was indeed a good shepherd and served the church longer than any other pastor, served for 12 years. He served the church from 1924 to 1935, which included the years of the Depression. There were times when he didn't get enough pay to compensate for his gasoline while serving as pastor, but he never failed in his duties.

The third pastor was Rev. James B. Little, whose wife was the daughter of one of our first deacons, Brother R. Larken Belk. During the time Rev. James B. Little was president of Wingate College, Brother Oscar Funderburk, a student at Wingate, served as supply pastor.

The following have served as pastors:

W. C. Blackmon

Cecil Jones

G. C. Caulder

Randolph Robertson

H. D. Faulkenbury

John Long

James Pressley

Cecil Broome

George Huggins

God has richly blessed us in the past, and our prayer is that God will continue to pour out his blessings in the years to come.



MIDWAY

Prior to 1924, the people of the present Midway community had conducted Sunday School in the local school building, Bellefield. From time to time, ministers were invited to preach. Rev. Wade Holmes, on one of these visits, suggested that the people should plan for a revival. This suggestion was readily accepted. Rev. Holmes invited Rev. Augustus Marsh to help with this revival. The men of the community erected a brush arbor on the school ground. Eight people presented themselves for baptism at the end of this revival. Rev. Holmes baptized them.

This week together created interest in establishing a church. Rev. Holmes served as leader and people interested in organizing a church were invited to meet at the school building on September 20, 1924. At this meeting, to help with the organization, were Rev. Augustus Marsh, Rev. M. D. L. Preslar and Rev. W. B. Burrell. Rev. Marsh served as moderator and Rev. Preslar served as clerk. Rev. Marsh asked for letters from all that wished to become members of the newly organized church and thirty people responded to the request and became the charter members of the church. Eight newly baptized people were accepted then.

Midway was chosen for the name of the church. The first board of deacons was elected. This business meeting was closed after the fourth Saturday and Sunday afternoon was chosen for the regular meeting time. Rev. W. R. Burrell, pastor of First Baptist Church, Monroe, then preached the first sermon.

The October meeting was one of importance—Rev. Wade B. Holmes was elected to serve as the first pastor. The land was given by Mr. and Mrs. John Henry Trull and accepted for the building site of the church. A building committee was appointed to plan for the erection of the building.

A group of three people was elected to go as messengers to the Union Baptist Association to ask for membership. They were accepted and the church became affiliated with the association in 1924.

The building was erected in the spring of 1925 and was completed in time for the first meeting August 23, 1925.

The following are some events of the church: in 1950 four new Sunday School rooms were built to the church; in 1957 the church was remodeled inside, folding doors installed and the floors refinished; in 1958 the electric organ was bought; in 1968 a porch was added, new pews installed, and carpet installed.

The following have served as pastors:

W. B. Holmes

E. C. Snyder

T. E. Staley

J. A. Snow

J. B. Little

W. C. Link, Jr.

Lewis Williams

Clayton Pope

C. C. Burris

C. H. Arrowood

Watt Penegar

Bill Cooke

Thomas Faulkenberry

Oscar Hartis, Jr.

Steve Mabry

Bob Rea

Harvey Michael

Troy Liner



MILL CREEK

Mill Creek Baptist Church was organized in the fall of 1856. At the time it was organized, it had twelve charter members and the church was a one-room log building that measured 17 x 22 feet. The Church was located on Highway 200 across from the present building. The members worshipped in this building until 1882, when a wood building 35 x 40 feet was erected. This building was used until 1905.

In 1905 they moved across the highway and constructed a one-room building for worship services. In 1929 Sunday School rooms were added in shed-type fashion. Due to financial conditions, the building remained the same until 1946. At this time, the roof was redesigned to its present design and the entire building was brick veneered. A baptistry was installed in 1954.

In 1955, an eight-room ranch-styled parsonage was constructed beside the church. It was brick veneered and contained a basement.

In 1959, a new Baldwin organ was purchased by the church and installed. Previously, the church had only a piano.

A brick veneered building was constructed beside the church in 1961. It was to be used for educational and fellowship purposes. It contained areas that can be sectioned off for Sunday School classes and kitchen facilities.

In 1964 a modern heating system was installed in all of the buildings of the church.

In 1965 a steeple was erected, walkways were poured connecting all buildings, awnings were installed over walkways to the educational building and side doors leading into the church. At this time, the yards were landscaped and new shrubbery was added.

In 1967 and 1968 an air conditioning system was installed in the church and educational building. A window unit was installed in the parsonage.

In 1970 the interior of the church was remodeled. New pews, carpet and pulpit furniture were installed.

We have had a steady growth under the leadership of the following pastors:

Rev. E. C. Snider	Rev. A. Marsh
Rev. Alfred Honeycutt	Rev. I. B. Little
Rev. Hoover Goodwin	Rev. S. A. Hatley
Rev. Floyd Helms	Mr. Fred Sandusky
Rev. M. S. McLain	Rev. Vance Edwards
Rev. J. L. O'Quinn	Rev. Thomas Faulkenberry
Rev. R. H. Orr	Rev. Robert Taylor

The present membership is 354.



MONROE FIRST

The First Baptist Church of Monroe will celebrate its 125th year of service in 1977. Its history is one of dedication, loyalty and sacrifice by pastors and members who more than self their Savior loved, of steady growth, of outstanding Christian personalities, and community and world service.

On Friday, October 22, 1852, four men and five women met to organize into a church: D. A. Covington, James Benton, J. V. Griffin, Culpepper Austin, Susanah Gathings Covington, Martha Trull Benton, Martha Powell Doster, Margaret Williams Bibb and Martha Griffin. The church was constituted on Sunday, October 24.

From that time, the church has been served by thirty pastors, many of whom are famous in Baptist work in North Carolina and Southern Baptist history. Two former pastors, Hight C. Moore and John T. Wayland, went on to teach in Southern Baptist seminaries.

The church has had four houses. The first, built on land given by Col. D. A. Covington, remained intact until last 1972, being used by Black Presbyterians after the First Church moved to Main Street in 1878. In 1885 the second church house was destroyed by fire and the congregation

worshipped in the Episcopal Church and in a store while they built their new church building, completing it in 1886. This building, though renovated and added to several times, remained in use until the present structures at the head of Main Street on the old Morrow (formerly D. A. Covington) estate were entered in 1956 and 1957.

The church has had a history of progressive educational and music programs as well as strong pastoral and preaching ministries. The membership believes in service to the community and support Baptist work strongly throughout the world. They also believe in the church as their larger family and carry on a strong family-centered ministry.

During the ministries of the present pastor, Joseph S. Larrimore, and the associate minister, James D. Reich, there have been additions of 231 church members, a Playschool, a Kindergarten, five vocal choirs and four handbell choirs. The church has also paid off its debt on the Educational Building and Sanctuary, and now only owes a small debt on the Associate Minister's home. The church also carries on an excellent program of yearly retreats for 7-8, 9-10, 11-12 grades, and choir retreats for Juniors through Adults.

First Baptist Church has become a fellowship for individuals and families in Christian living and service.



MOUNT HARMONY

Mt. Harmony Baptist Church was organized June 4, 1893. According to appointment, Rev. A. B. Caudle and Rev. M. A. Adams met at the Protestant Methodist Church known as Stilwell's Grove, for the purpose of organizing a Missionary Baptist Church. The following were the charter members of this newly organized Baptist Church:

J. E. Sustar
 B. A. Sustar
 H. P. Knotts
 F. C. Hartis
 E. F. Williams
 J. H. Helms
 W. L. Price
 Osborne Hargett

Mrs. E. H. Sustar
 Miss Amanda McCall
 Mrs. Dorcas Hartis
 Mrs. R. M. Helms
 Mrs. M. A. Price
 Mrs. Catherine Helms

The articles of faith of the Missionary Baptist Church were read by Rev. A. B. Caudle and adopted by the Church. The Church covenant also was read and adopted.

At the close of the organizational service the right hand of Church fellowship was given to the above-mentioned members. The following guests

were witnesses of the organization of the Church: B. Massey, John Hinson and Charlie Williams.

Rev. A. B. Caudle was called for the first pastor, with his first service held on Saturday afternoon at 2:00. Services were held the first Sunday of each month at 11:00 a.m.

The Church building and lot was purchased from the Methodist Protestant conference for \$100.00 and the property was deeded to the trustees of the Union Association.

In reviewing the Church records, it is noted that strict discipline was observed in the early Church. The Church met on Saturday afternoon before the first Sunday in each month for Church Conference and to transact any business. If any member missed as many as three Saturday meetings, he was contacted by a member of the Church to see what the trouble was. If he could not give an acceptable reason for not attending, he would be brought before the Church in the next conference.

The church building was of frame structure approximately 30x40 feet in size. The front of the Church faced the cemetery with the pulpit at the opposite end. There have been four changes or additions to the Church since it was organized. The first was the addition of the octagon front and the moving of the pulpit where the baptistry is now located. This change was made in 1906. The second addition was the four Sunday School rooms in the back of the Church, this addition being made in 1923 and 1924 under the pastorate of John Snyder. The third addition was the adding of Sunday School rooms on the side of the sanctuary in 1952 and 1953. The fourth addition was the sanctuary which we are now enjoying and which we are grateful to God for allowing us to have. This work was begun in 1954 under the leadership of the present pastor, Lawrence Funderburk.

Nine acres of land have also been added to the church property and a parsonage has been built.

Mt. Harmony has a membership of 505 which makes it the second largest church in the Union Association. The present pastor has been with us approximately 20 years and the Church has grown steadily under his leadership. The Church now owns approximately 16 acres of land for future building purposes and cemetery and other things for which there may be a need.



MOUNT MORIAH

Mt. Moriah was established in 1820, the second oldest church in the Union Association. The first meeting place was the log schoolhouse, close to the present location. The second meeting place was a church which was later sold to a colored Methodist congregation and moved away. The third church was the present building which was brick veneered and remodeled in 1958.

The cemetery in front of the church has graves dating back to the early 1800's. Alsobrooks, founders of the church, are buried there in some of the earliest graves. Many interesting epitaphs are recorded on the old, flat stones.

Some of the pastors are as follows:

Rev. Fairley King
Rev. Stoudimire
Rev. Wiley Catoe
Rev. Giles Jacobs
Rev. Luther Knight
Rev. I. B. Little
Rev. Townley Davis
Rev. D. B. Grant
Rev. Winfred Mills

Rev. M. T. Gales
Rev. J. M. Pickler
Rev. E. B. Elmore
Rev. W. J. Taylor
Rev. Peniel Collins
Rev. Foley Gales
Rev. W. T. Bradley
Rev. Glenn Flowe
Rev. A. T. Madaris



MOUNT OLIVE

Mount Olive Missionary Baptist Church was constituted the 27th day of April, 1833 by Rev. Jessie Lewellyn, Rev. Joel Gullledge and Rev. James Thomas, with 21 members, all of whom were former members of Lanes Creek Church, which was located in what is now Union County.

Reverend W. A. Elam was the pastor of Mount Olive in 1918, and others followed, not necessarily in the order listed:

W. A. Ingram

— — Ager

E. C. Snider

P. A. Pridgen

W. A. Knight

— — Pickler

C. A. Crawford

John Davis

Dr. Cook

Sam Long

James B. Pressley

Wade Funderburk

Randy Haselton

Donald McManus

C. B. Honeycutt

In 1918 Mr. C. E. Rushing or Mr. E. E. McRae was Church Clerk. Others to follow were: Mrs. C. B. Morgan, Mr. Charlie Faulkner, Mr. David Billingsley, present Clerk.

For many years, Mr. A. B. Collins and Mr. C. B. Morgan alternately served as superintendents of the Sunday School. More recently to serve: Mr. E. E. McRae, Jr., Mr. Charlie Faulkner, Mr. David Billingsley, Mr. Ralph Nance, Mr. Mike Morrison.

Total enrollment for the Sunday School, approximately 50 to 65 members; average attendance has been 20 to 45.

Total church membership, approximately 115.

The first WMS was organized on November 21, 1909. Later became WMU and reorganized by Mrs. Mott P. Blair of Marshville. Mrs. Joe T. Tice is now president.

In 1919-1920 North Carolina and Southern Baptist launched the Unified Program later known as the Cooperative Program. Mount Olive has traditionally supported this program. It became a part of the church budget around 1944.

In the late 1940's, Vacation Bible School was organized by the Associational Missionary, Mr. Underwood, and continues to be conducted each summer.



MOUNT PLEASANT

The Mt. Pleasant Baptist Church was organized June 19, 1880. The first church was built on land about three-fourths of a mile east of where the present building stands. Elder A. C. Davis was the first pastor and served for about two years after it was organized.

The first house was a very small log building, but it didn't serve too long. The record shows that in 1881 a committee was appointed and a new church was built. The second building served until the fall of 1916, when a larger one was erected on the same plot of ground. In October, 1917 a severe cyclone came and the building was wrecked, but with careful work it was repaired and made strong and safe.

In 1956 a beautiful new brick building was erected on the same plot of ground. It now has 225 members. The oldest living member of the church is now 98 years old.

In 1964 the church had a note burning service and the church became debt-free.

Since the new church was built, a new organ and piano have been purchased. The sanctuary has been repaired and painted. A new heating

system has been installed. The grounds have been cleaned. More yard was made and grass planted.

Mount Pleasant Baptist Church is located about ten miles south of Monroe on the Stacks's Road. The Rev. James A. Mills now serves as pastor. Sunday School is held at 9:45 a.m., with Worship Services at 11:00 a.m. every Sunday.

The following have served as pastors:

A. C. Davis

J. J. Brasley

D. A. Snyder

J. L. Bennett

A. Marsh

A. B. Vaudle

T. P. Little

H. G. Bryand

M. D. L. Preslar

J. A. Bivens

K. W. Hogan

Zeb Caudle

J. H. Booth

W. B. Holmes

I. B. Little

T. E. Stately

Ernest Smith

S. A. Hatley

L. A. Huneycutt

Samuel Long

B. S. Brooms

A. J. Wolfe

George Huggins

Robert J. Napier

Carl Ellen

L. F. Helderman

James A. Mills



MOUNT ZION

Mount Zion Baptist Church is located about 12 miles south of Monroe, on the Plyler Mill Road. It was organized November 10, 1913 by Elders R. H. James, Braxton Craig and M. D. L. Preslar, with 17 charter members. Previous to the organization Reuben H. James and others had been preaching in a nearby schoolhouse. The people of the community had built a house and had it ready for use at the organization. Following is a list of the charter members: Henry Melton, P. O. Melton, Henry Belk, Wesley Melton, Mrs. Henry Melton, Mrs. P. O. Melton, Lucy Belk, Drucilla Baker, Sarah Eubanks, Kate Laney, Tishie Holtsouser, Bell McManus, Flossie Sustare, Connie Melton, Eliza Laney, Minnie Sinclair, Emma Laney.

Henry Belk and Henry Melton were ordained deacons the day of the organization; J. J. Montgomery, a member of Sandy Ridge Church, was made Clerk; R. H. James, R. M. Haigler and Zeb Caudle have served as pastors.

The 1970 minutes record Jack Watts as pastor, Zeb Deese as Sunday School Superintendent, Don Plyler as Training Union Director, J. C. McRorie as Music Director, D. C. Laney as Brotherhood Director, Mrs. C. J. Ellis as Woman's Missionary Union Director, David J. Doster, Treasurer, Mrs. Carol R. Mullis, Church Clerk, Henry C. Rape, Chairman of Deacons, and a membership of 238.



MOUNTAIN SPRINGS

Mountain Springs Baptist Church stands about seven miles southeast of Monroe and right near the springs for which the church and nearby schoolhouse were named. The springs are three in number. They issue from near the foot of a hill from the summit of which one can get a good view of the surrounding country on a fair day. Their flow of water is perpetual. Previous to the time when the Missionary Baptist Church made it a regular preaching point it was an Anti-Mission stronghold. Most of the itinerant Primitive or Hardshell preachers coming through this section would make it a point to stop and preach there. Finally Elder D. A. Snyder, Elder A. B. Caudle and others of the Missionary faith began to send in appointments. As a result many became interested. A brush arbor was soon built to accommodate the crowds that gathered to hear the Gospel as we hold it. Finally a meeting was held which continued for several days. Many professed faith in Christ. By this time sentiment had become strong in favor of a church. Accordingly, on July 19, 1901, a presbytery consisting of Elders A. B. Caudle, J. A. Bivens and D. A. Snyder met and organized a church with the following charter members: W. B. Griffin, Drucilla Griffin, Henry Griffin, E. R. Griffin,

Milas Griffin, Franklin Griffin, Raymond Griffin, Zane Griffin, Laura Griffin, Ella Griffin, Wincie Griffin, Emma Griffin, A. D. Moore, Jessie Moore, Robert Haire, J. R. Haire, Baxter Haire, S. H. Haire, Ida Haire, Lessie Haire, S. S. Collins, Lillie Collins, Margarette Collins, G. T. Snipes, H. A. Snipes and Emma McManus.

In the list of pastors the following names appear:

A. B. Caudle	C. C. Burris
M. L. L. Preslar	Coy Muckle
David Snyder	J. A. Snow
P. E. Blackman	I. B. Little
Reuben James	Lloyd Walter
H. G. Bryant	Broadus Broome
E. C. Snyder	Glenn Rushing
Reece Haigler	Boyd Hopkins
Zeb Caudle	Cecil Jones
Franklin Helms	Vance Edwards
Collie Meigs	Marvin Smith
John Long	Howard Cook



NEW HOPE

New Hope Baptist Church was organized in 1878 by Valentine Smith, Alvis Baucom, Calvin Mullis, Andrew Jackson Mullis and others. The first messengers to the Union Baptist Association were Mr. W. R. Smith and Mr. W. E. Smith. They attended in the fall of 1878. Membership at that time in the Association was only about 10 or 11 churches.

The Church met for worship for the first two years under a brush arbor in the field now located beside Mr. Carroll Simpson's.

Mr. Valentine Smith had intended to donate land to the church to build on but died before he could do so. Several months later in July, 1880 Calvin and Francis Mullis donated the land to the church for one dollar with the condition that if gold was ever found their descendants could purchase the land back at the same price, and at their cost build another church on similar property at the value of the church property at such time as it is found. Mr. W. B. Smith was the trustee of the church at that time.

The first New Hope Church was built in the fall of that year (1880). It was a small, square, framed building and was to last for 48 years. The members of the church all worked together and built this first church building.

Information about the life of our church in these early years is scarce, yet some impressions are available. Preachers in those days were few and many of them served six or seven churches at one time. A number of these worked at other vocations and served the churches on the weekends. In churches that had only one service per month, they would come and spend the weekend on the church field. The people would gather on Saturday afternoon at the church for fellowship, testimonies, preaching and singing. Sunday also would be a day of worship concluding often with Baptism services in a nearby pond.

Preachers Joseph A. Bivens, Thomas P. Little, John King and Rev. Fowler were pastors of New Hope in these early years as well as other churches in the area. Rev. C. J. Black was also one of these and it can be established that in 1898 he preached one service per month at New Hope. The membership at that time was 45 with the yearly budget being \$55.00.

The next information about our church is about 1910, when Mr. John Little, a Methodist layman, organized and directed a Sunday School at New Hope. A year later, Rev. John Gullledge was called as pastor. Preaching services were held once per month. In 1912 Rev. Augustus Marsh was called and he and Rev. A. C. Davis served in sequence until 1920.

Rev. Wade B. Holmes, in his youth, came to serve at New Hope in 1920-1922. The budget annually at that time was \$230.00. Following next for two years was Rev. Columbus Hunneycutt from 1923-1925. Another young man, Rev. I. B. Little, came to serve from 1926-1929. He, like W. B. Holmes, would in later years return to pastor New Hope again.

With Rev. Little as pastor, the members of New Hope in 1928 tore down the original building that had served for 48 years and built another place of worship; it also was a membership-built project and was rectangular in shape with wings extending at one end.

During the years of the Depression and following, the pulpit for twenty years was filled by men such as Rev. Ed Staley, 1930-31; well-known Rev. Coy Muckle, 1931-32; Rev. Lonnie Munn, 1932-34; Rev. Wade James, 1934-35; Rev. Ernest Smith, 1936-38; Rev. Howard M. McGinnis, 1938-40; Rev. Lloyd Walters, 1940-42; and the return of Rev. I. B. Little in 1942 to serve until 1947. In that year worship services at the church are recorded as being held the first and third Sundays with a membership of 96 members.

Rev. Glen Rushing came to serve at New Hope from 1948-50. During these years, the church grew to have the highest membership recorded in the history of the church. More room was needed so in 1948 the Adult Sunday School rooms were added. Also at this time, the church was bricked and steel-framed windows were installed.

Rev. C. E. Sigmon came as pastor in 1951 and served until 1953. During these years, four services were held each month. In 1952 the church was

remodeled; new floors were added and the walls were sheet-rocked, the columns were added to the front of the church and pews were purchased. The budget for 1952 had grown to \$4,130.00. The next pastor was W. B. Holmes, who had served years before. This time he served for six years, from 1953-59.

Rev. Floyd Helms was called as pastor in 1959 and he served until 1968. During his ministry continued progress is noted. The Educational Building was completed in 1962 and the walkways were added in 1963. A central heating system was installed in 1964, and in 1965 new pews, new pulpit furniture and the baptistry were installed. In 1968 land was purchased from Mr. and Mrs. Paul Smith at a generous price for the purpose of building a parsonage.

In 1969 Clay H. Edwards, Jr. was called as pastor. The church voted also in this year to air-condition the church and educational building, and then saw in 1970 the completion of the parsonage.

The history of New Hope Church is a picture of cooperative effort. Men and women, many who have now passed on, not just "feeling" love for their Lord but rolling up their shirt sleeves and acting that love out with their time, physical strength and financial resources. It is a story of hundreds of unsung heroes responding to tasks, light and heavy, believing that their Lord knows of and appreciates their every act of service.



NEW SALEM

New Salem Baptist Church had its beginning some years prior to 1870, the date of its organization. Just how long it was a church before this date is not definitely known; however, it is mentioned as being in existence as a church in 1862.

Rev. Hermon King, along with several others, Benson King, Jim King and wife, Joe King, David Stow, Gilem Pressley and wife, Samuel T. Secrest and wife, and Mrs. Polly Helms, were the charter members of New Salem Baptist Church.

The Church was accepted into the Union Baptist Association in 1889.

New Salem Church has been blessed of God in making progress over a period of almost 100 years. In the year 1948 she had a membership of 300 with an average attendance of 148 in Sunday School.

Many improvements have been made over these years. A house of worship was erected and additions made to it during these years. It has gone from a part-time church to a full-time church.

Some of the following improvements have been recently made:

In 1951 the first church budget was established.

A new parsonage was built in 1953.

More land was purchased in 1960 for a new church.

In 1968 the cemetery was graded and sown with grass.

The Church became debt-free in 1968.

In 1969 the parking lot was graded and black-topped.

More land was bought adjoining the church in 1969.

New choir robes were purchased in 1969.

In 1970 a church bus was purchased. An organ was also purchased and night lights installed.



OAK GROVE

Some 82 years ago, in the early part of 1888, a group of concerned Christians met together and organized Oak Grove Baptist Church. As the year came to a close the Association met with Rocky Mount Baptist Church. A committee from Oak Grove asked that Oak Grove be recognized and admitted to the Association. The vote was taken and in 1888 Oak Grove became recognized as a Missionary Baptist Church.

The next history we find of Oak Grove is dated 1890. The Church asked for aid in building a house of worship. An offering of \$9.73 was taken at

the Associational meeting that year. Rev. R. H. James preached the message at the annual meeting. Also of significance is that Corinth Baptist Church was recognized as a Missionary Baptist Church that year.

Having an earnest desire to promote mission work, the Church began a Sunbeam Band around 1918. A WMU was first organized July 18, 1920. Three workers from the Association, Mrs. F. B. Ashcraft, Mrs. Joel Griffin and Miss Hattie Belk, came to the Church and helped to organize the Missionary Society. At its first meeting, 20 ladies of the Church joined together to unify their efforts in mission work.

In 1927 the Church saw a need for training its people. Under the leadership of Pastor Clyde Baucom, a B.Y.P.U. was organized.

The next notable event, as recorded in the history of the Church, is the death of Rev. R. H. James. On Easter Sunday, 1940, Rev. James was laid to rest while a beautiful blanket of white snow covered the ground.

The years of World War II were difficult ones for the Church and community. Julius Neal Ingram, a young serviceman of the Church, was killed in action March 29, 1945. But, even in times of distress, Oak Grove continued to have a spirit of progress. Worship services every Sunday morning were begun in 1942 under the leadership of Rev. Walter Hill. In 1949, under the leadership of Rev. Ralph Yarborough, the Church began having a full-time program of work which included worship services every Sunday night. Also under the leadership of Rev. Yarborough four classrooms (which are still in use today) were built.

The 1950's were especially good ones for growth at Oak Grove. In 1952, under the leadership of Rev. John A. Beukema, the Church built its present parsonage and drilled a well to supply water for both Church and parsonage. In the early fifties the old frame building was bricked on the outside and renovated on the inside. Later in 1956, under the leadership of Rev. D. T. (Bud) Griffin, the present educational and fellowship buildings were built.

Being mission minded has helped Oak Grove send four men into the Christian ministry. They are as follows: Rev. Yates Bingham, Rev. Billy Gordon, Rev. Howard Gordon and Rev. Elwin Melton.

Oak Grove is proud of the mission record she has made for herself. In the year 1895 when contributions to mission causes from all the churches in the Association were just a little over \$100, Oak Grove is recorded as having given \$4.00. The year 1970 shows the progress which the Church has made in her mission giving because the membership of 251 contributed \$6,220 to all mission causes that year.

In the more than 82 years of service to God, Oak Grove has had 28 ministers which are listed below in chronological order: J. L. Bennett, D. A. Snyder, J. W. Little, W. F. Little, C. A. Thomas, R. H. James, J. A. Bivens, E. C. Snyder, R. M. Haigler, Zeb Caudle, J. C. Jones, Clyde Baucom, A. I.

Honeycutt, R. A. Thompson, Z. W. Rotan, J. I. McGill, Vern Helms, Walter Hill, Billy Gordon, J. W. Digh, Ralph Yarborough, John A. Beukema, D. T. (Bud) Griffin, Tommy Gales, J. T. Baker, Earl Griffin, R. J. Roberts, and the present pastor, Rev. B. C. Beal, Jr., who became pastor of the Church in November, 1970.

Much could be said of those servants of God who have served Oak Grove as faithful deacons, leaders, teachers and members. More could be said of their sacrificial lives for the best interest of the Church and the cause of Christ around the world. But suffice it to say, our past has been a glorious one. We have come a long way from the visions and dreams of our forefathers. May God's blessings be upon the Oak Grove Baptist Church during the next 82 years of her service in His Kingdom.



OLIVE BRANCH

From 1918 to 1934 Olive Branch Church was served by the Rev. M. D. L. Preslar as pastor, except for two years. In 1920, Rev. E. P. West was called as pastor but he resigned in March, 1921 and Rev. J. S. Simpson was called to finish the Associational year. The Rev. W. C. Snyder was called for the next

Associational year. The Rev. Preslar returned at the beginning of the next Associational year and remained until 1934.

During this period, the present building was constructed. On Saturday before the fourth Sunday in October, 1925 the following men were appointed as a committee to see about the building of a new church: W. Z. Simpson, Fred Staton, W. C. Parker, T. W. Broome, A. A. Gaddy, C. A. Pritchard and H. T. Gaddy. With the people of the Church contributing material and labor, the Church was built without debt and completed in 1926. The old church building was sold for \$425.00.

In August, 1925 the Church licensed Brother Frank Gaddy to preach and granted him his letter to unite with the Baptist Church in Louisville, Kentucky while he attended Seminary. Brother Gaddy returned to his home church in August, 1931 to preach the annual revival. Fourteen people were converted and joined the Church and two others were received by letter.

In 1934 Brother Wade Holmes was called as pastor and the time for meeting was also changed from the fourth Saturday and Sunday of each month to the third Saturday and Sunday. He served only one year and then Rev. Ernest Smith was called as pastor. He served until April, 1938. The following men served as pastor over the next 13 years: L. A. Hunnicutt, 1938-39; H. F. Goodwin, 1939 until December 1942; W. B. Carr was called to finish Associational year; J. C. Bennette was called in December, 1943 and served until December, 1945; Billy Gordon was called and served until September, 1946; Julius Digh was called and served until 1947 when R. E. Trippe was called and served until October, 1949, when Buren Helms was called and served until October, 1951. The present pastor, C. H. Arrowood, was called and began his service in October of 1951. In 1953 the Church extended to him an indefinite call. The Church at this time began full-time service. The parsonage was built in 1953 and the pastor moved onto the field for the first time. During these last several years the Church has adopted the unified budget as the way to handle its finances. New pews and pulpit furniture have been purchased along with some other interior remodeling of facilities. Two new Sunday School rooms along with bathroom facilities have been constructed. The parsonage was also enlarged and centrally heated. At the present time there is a building fund which looks toward remodeling or further construction.



PHILADELPHIA

Back in 1773 there was a large landowner who had the sincere desire to worship God. Since he had been saved himself he gathered his family and slaves around him and they had worship services even though they met on his porch or around the yard of his plantation home. A church was "born" even though it was at first very small and had no church house to meet in for services. Soon a brush arbor was built.

The church was located about 100 yards south of the old Lee Tanyard Place, a few miles north of Pageland, South Carolina on the Landsford Road. The church was in the lower part of Union County. This church was first called Lanes Creek Church. It was an arm of W. F. Lynche's Creek Church, which was later called Flat Creek.

Elder Jesse Lewellyn did the first preaching and remained pastor of the Church as long as it continued Missionary, then he remained pastor of the Anti-Missionary faction until he sold his plantation and moved west. The Missionary church group was weak and it wasn't until 1789, the year George Washington was inaugurated president of the United States for the second term that they began to plan to build the church house in the Tanyard location. The land to build this meeting place was donated by one William

Shepherd in 1797 and the old deed is recorded at Wadesboro, North Carolina. Elder Lewellyn had a tract that he purchased from the same William Shpeherd, and since the deeds are dated about the same time it is thought that Lewellyn organized the church. It was originally a member of the Charleston Association but in 1815 it joined the Moriah Association. It was one of the churches to form this association. Meadow Branch, Richardson's Creek, Lanes Creek and Gourdvine were the only churches on the North Carolina side of the line.

As concerning the history of this Church from about 1840 to 1876 we are indebted principally to Milas Threatt of Jefferson, South Carolina who was born June 26, 1831 and also John W. Huntley of Rock Hill, South Carolina who was born June 7, 1833.

It is said that about 1835 or 1840 the Church became divided on the question of missions and other doctrinal questions. One faction was known as Missionaries and the other Anti-Missionaries. Each faction had its own pastor and administered the ordinances of the church, and neither faction disputed the right of the Church house to the other, but both used it. Elder Jesse Lewellyn was pastor of the Anti-Missionaries until he sold his plantation and moved west. After Lewellyn, William Rushing was pastor until the Anti-Missionaries branch died about 1865. This branch of the Church withdrew from the Moriah Association and joined the Bear Creek Association. We find that they had a delegation present at the 1846 session of this association and that T. L. March who was a prominent member of this Church was elected Clerk.

Elder J. T. Copeland served the Missionary branch of the Church as pastor from the time of the division as long as they worshiped at the old Church house which was about 12 or 15 years. He received members into the Church and baptized them and administered the Lord's Supper. John W. Huntley says they baptized at Shepherd's Mill, later known as Belk's Mill, and that James Marsh was baptized into the Church at this place by Copeland after the division and that others were also received and baptized. The Missionary branch of the Church continued to affiliate with the Moriah Association which they had helped to organize in 1815 until they joined the Brown Creek Association in 1857.

About 1848 or 1849, Aurelius Hilton donated land for a church site on his land about two miles from the old church and about a half-mile south of the Landsford Road, and on this land Aurelius Hilton, Joe Blair and others built the first church house. This house was built about 1848. We know that it was a new building in 1850. The arbor which was just above the spring was built in 1861 and was used for preaching when the Association met here in that year.

In the Register of Deeds office in Monroe, the old deed to this land is recorded. The land is deeded to William King, Willice Alsobrooks, James Marsh and their successors who were Trustees of Lanes Creek Baptist Church, and after giving boundaries of the land it says, and including the new Church house. It was dated April 27, 1850. So we know from this deed that in 1850 and at the present location, and that after the church house had been erected that it was still called Lanes Creek Church.

We have been unable to find out just when or who named it Philadelphia, but sometime between 1850 and 1857 it received the name Philadelphia, meaning Brotherly Love.

In 1857 when it came by letter from the Moriah Association and united with the Brown Creek Association it was called Philadelphia Baptist Church.

Mr. Huntley says that James Marsh, Willice Alsobrooks, V. T. Cheers, Sr. and wife Elizabeth, James Leonard, James Morgan, Sr., Isaac Hilton and wife, Jennie, Peter Parker, Sr., Britton Parker, William King, Alfred Lewellyn (son of Elder Jesse Lewellyn) and perhaps Joe Blair's wife and others were members of the Lanes Creek Church at the time the church house moved to its present location, and several of them were baptized after the division.

The first house near the Old Tanyard was built of logs, but later a frame structure was built onto the end of the log building and it was used also for school. The writer, N. S. Rogers, attended school in this part of the building.

The second house was built at the present location before 1850.

The third house was built in 1875 and 1876. It was of choice forest lumber and mortised and tenoned in accordance with the master builders' ideas of that day. It was first painted in 1903 and again in 1912. In 1924 it was remodeled and five Sunday School rooms were built on and the whole roof was rebuilt and all painted anew.

In 1904 a pump organ was used for worship services. In 1912 a church bell was purchased and a baptistry was built in 1913. More land was needed in 1902 for the cemetery and one acre was purchased from Mr. C. C. Allen. In 1911 a well was drilled on the church lot that furnished water year after year for the large congregations that assembled for services.

The following churches have been organized or partly organized from this church. In 1833, Mt. Olive in Anson County was organized with 21 members from this church, among whom was Wilson Chambers, who was a Deacon of Lanes Creek Church. Union Church in Lanes Creek Township was organized in 1893 with 33 members from the church, which was called Philadelphia at that time.

In 1909 Mt. Pisgah Church was organized with a goodly number of its charter members from Philadelphia.

The following preachers have gone out from this church or entered the ministry soon after they had joined other churches:

The first minister to be called from this group of believers was Jake, a servant of Willice Alsobrooks. Jake was ordained in 1872. A colored man, so unlearned that Mr. J. L. Autry says someone had to read the Scripture for him. B. L. Reader was called to preach in 1860 but it seems from the records that he was ordained after he had united with Faulks. J. W. Little was baptized here but answered the call to preach after moving elsewhere. J. G. Gulledge was another member of the Church who held important pastorates in Union Association. M. C. King was ordained in 1896 and served in North and South Carolina. Frank Stegall and Tilroe Threatt also were called to the ministry from this Church. Reece Riggins, whose parents, Mr. and Mrs. J. P. Riggins, are still with us, entered the ministry through this Church. John Grant was ordained to the ministry and is now very active in God's vineyard.

The following have served as pastors through the years: Jesse Lewellyn, A. Marsh, N. Fail, R. H. James, William Brasington, Reece M. Haigler, A. C. Davis, D. A. Snyder, Elom Williams, J. F. Hammond, Silas Fincher, T. P. Little, J. L. Bennette, J. T. Copeland, W. H. Whitehead, S. Head, J. C. Harris, E. L. Davis, J. C. Meiggs, Eddie Reynolds, Wyman Bolin, and Leonard Horne.

The present church building, which is the fourth building Philadelphia has had, was dedicated on April 29, 1962 while Rev. Wyman Bolin was pastor. The dream for this building and fund for its construction was started in 1951 when Rev. Eddie Reynolds was pastor. The first service in the new, incomplete building was held on December 20, 1959. The educational building has eight departments and 23 classrooms with other rooms to use as pastor's study, library, church office, storage rooms, rest rooms and closet space. With capable pastors and dedicated people, growth has been made in the church life through the 1960's in many ways. The increased interest in missions, the organization of and use of the finances of the church, an increased budget, the increased interest in the music of the church, the development of cemetery plots, adding new facilities such as tractors, mowers for yard, outside lighting of church steeple, bulletin board, carpeting of building, redecorating sanctuary and refinishing pews, just to mention a few areas of interest of our church people.

In February, 1967 plans were made for a new parsonage, which was built and dedicated October 28, 1967. Rev. Leonard Horne was pastor who led at this time.



PLEASANT HILL

Pleasant Hill Baptist Church announced plans for building a new sanctuary at ground-breaking service, Sunday, April 2. Rev. Gene Hopkins, pastor, read from Nehemiah, chapter 2, verses 17-21. Lumus Austin led in prayer. Chairman of the Deacon Board, Ronnie Thomas, turned the first shovel of dirt.

The Church was organized in 1868. The first worship service was held in a brush arbor in the Emmaline Nance section of the community (now the Carl Hinson farm). The first pastor was Rev. B. H. Carter. A prominent layman in early service to the Church was Jonathan Austin. With his help a small building was erected across the road from the present church lot. The building was very crude, without windows or door closures. The sheep roamed the countryside in those days, and began to use the church building for a fold at night. Thence came the name "Sheep Hill."

In 1887 a new building was erected on the present lot. This was remodeled in 1912. A front entrance and belfry were added at this time, also. The present church building was constructed in 1937. The membership at that time was 180. The work began on February 8, 1937. It was planned, built and paid for in four months. The dedication was held on June 6, 1937.

Rev. R. H. James, only living charter member at the time, was the largest cash contributor. Actual cash collected and paid out was \$1,739.74.

The Church today has 256 members and is in great need of added space and other facilities. The estimated cost of the new building is \$80,000. There are plans to remodel the old church in the near future and divide it into much needed Sunday School rooms.



PROVIDENCE

Providence Baptist Church was started as Price Chapel Baptist Church. It began in a tent at the old McCorkle and Price cemetery in February, 1950. Rev. O. L. Yeargin of Monroe organized it. They began building a church in the same year. Rev. Yeargin stayed six years as pastor and then resigned.

Some of the pastors to follow were: Winford Mills, Ray Blackwelder, Durwood Simmons. B. L. Connell served as supply pastor; J. B. Helms was pastor twice. In 1968 the Church bought four acres of land on Highway 16. The name was then changed to Providence. Under the guidance of Rev. Helms, a \$75,000 church was built and was debt-free when moved into. In 1971, Rev. Helms resigned and Rev. C. E. Sigmon was called. The Church is in the process of building a \$20,000 fellowship hall. Land was donated by Mr. and Mrs. Luther Parker for a cemetery for the Church. The Church now has 79 active members and a total of 114 members.



ROANOKE

Roanoke Baptist Church came into being as a result of tent meetings held by Rev. S. R. Brock at the location of the present building. Worshipers felt led of the Holy Spirit to organize and build a church.

A meeting was held April 5, 1901 and 27 members were accepted. The meeting was directed by Dr. A. M. Croxton, Rev. R. H. James, Rev. D. A. Snyder and Brother J. J. Moody. Charter members were: A. Marshall Price, H. M. Price, Joseph F. Price, Benny A. Price, E. Wilson Price, J. N. D. Price, J. S. Pyron, A. F. Fowler, Milas A. Helms, G. W. Jarret, A. B. Helms, J. M. Hill, A. Clark Helms, Amanda I. J. Price, Leslie A. Price, S. Minerva Price, Jeanetta A. Price, Sara Louise Price, A. J. Baucom, Elizabeth Fowler, Dora Fowler, Alsey Medlin, Janie Jarret, G. E. Helms, Rissie Helms, C. E. Hill and C. A. McRorie.

Mr. Milas A. Helms suggested that the church be named "Roanoke." He had heard the Indian name that had been given to a river and was impressed with its lovely and unusual sound—so the new church became Roanoke.

A few weeks later, on May 20, 1901, Mr. and Mrs. S. A. Helms gave an acre of land on which to build the church. A one-room building was erected and Rev. R. H. James was called as pastor.

Since those early days 70 years ago, Roanoke has experienced continued growth as capable pastors have sought to lead forward in the work of the Lord. Each year improvements have been made.

In 1950 the interior was remodeled under the pastorate of Rev. John Medlin. A few years later, in 1953, with Rev. Winford Mills serving as pastor, the building was underpinned, new Sunday School rooms were constructed across the back of the church, and the first Vacation Bible School was held.

The Church continued to grow and in 1960 the outside was remodeled with a steeple added and a new porch built. At this time, Rev. Marvin Smith was pastor.

Rev. Hoover F. Goodwin accepted his second call to Roanoke in September, 1963. A new choir area and pulpit stand were added. Although this last pastorate for Rev. Goodwin was only eight short months, God used him in a glorious way and his influence yet lives and inspires all who knew him. He preached his last sermon May 31, 1964 and quietly went to meet his Lord on June 8, 1964.

Rev. Carl W. Plyler is present pastor of Roanoke. A Union County native, he was called February 6, 1966. Under his dedicated leadership Roanoke has moved out into new areas of growth, worship and service. During the six years of his work the church has been bricked, three Sunday School rooms, office, two restrooms and baptistry built. A heating system and air conditioners were installed, nursery equipped, church roofed, walks laid and grounds landscaped. Office equipment and speaking system were purchased. The envelope system was adopted, a Brotherhood organized, and mission gifts have been the largest in the history of the Church.

This year has seen the completion of a 28x44 brick Fellowship Building valued at \$23,000, built almost entirely by the men of the Church. This building is also equipped for Sunday School use. A once very crowded department of children now uses it every Sunday.

Roanoke now has 176 members and its building consists of sanctuary, 11 Sunday School rooms, office, two restrooms and Fellowship Building. In the near future we see a pastorium built on land already given by Mr. Kemp Price in memory of Mr. Fairley B. Price and Mr. A. Marshall Price.

The following pastors have served Roanoke during the years 1901-1970. We are eternally grateful for each of these who have labored and given

of themselves and their families that Roanoke may be a Church pleasing unto God:

Rev. R. H. James
Rev. J. H. Rutledge
Rev. J. A. Bivens
Rev. R. M. Hagler
Rev. J. A. Bivens
Rev. A. Marsh
Rev. J. H. Gullledge
Rev. M. D. L. Preslar
Rev. J. C. Meigs
Rev. Y. T. Shehane
Rev. K. W. Hogan
Rev. W. B. Holmes
Rev. Zimmer Rotan
Rev. T. E. Staley
Rev. H. F. Goodwin

Rev. V. L. Mabry
Rev. H. Lloyd Walters
Rev. Lawrence Funderburk
Rev. Winford Mills
Rev. Vernon T. Helms
Rev. John Medlin
Rev. Winford Mills
Rev. Glenn Caldwell
Rev. C. E. Sigmon
Rev. John Long
Rev. Bill Bumgardner
Rev. Marvin Smith
Rev. H. F. Goodwin
Rev. Ralph Yarborough
Rev. Carl W. Plyler



SANDY RIDGE

The history of Sandy Ridge Baptist Church from 1919 until 1970 is a bit sketchy. Tom Little was the pastor in 1919. He was followed by Reuben James, Zeb Caudle, Wade Holmes and Ed Staley. There is no preserved written record available of the life of the Church during the ministry of these men. A few old-timers still living can recall a few facts of interest. Zeb Caudle baptized 21 candidates at one time following revival. Sometime in the early 20's a steeple was erected on the frame church building then in use. This same building was reboarded during the mid-40's, before the present building was erected in 1949.

There is a record of the pastors who have served the Church from 1939 until the present. Wade Funderburk ended his first pastorate in September, 1939, having served for a number of years. Townley Davis served for one year, October 1939 to September 1940. Vern T. Helms was called as pastor in August, 1940. He began his work in October and served for three years. In November, 1943 Hoover Goodwin was called, but he could not arrange his work to serve as pastor. In December, 1943 Lloyd H. Walters was called as pastor. He was followed by Lawrence Funderburk, who was called August 9, 1947. He resigned in July, 1949. Broadus Broome next became pastor and

served until his death in 1951. J. B. Helms became pastor on September 16, 1951 and served for three years. In August, 1954 Wade Funderburk was called for his second pastorate of the Church, which continued for six years. Julius W. Digh was unanimously called as the first full-time pastor on October 2, 1960, at a salary of \$85.00 per week. He served as pastor for six years. The present pastor, John T. Davis, was given a unanimous call on September 25, 1966. He began his work in November of that year.

Interestingly, only the last three pastors have been given an indefinite call. Until as recently as 1953, all the above listed pastors were called annually. That was the fashion on those earlier days with part-time churches.

The Church membership in 1940 was 185. It remained fairly steady for the next decade, numbering 189 in 1950. It has grown steadily for the past 21 years to 271 in September, 1970.

In 1949 a new building for worship, including five classrooms, was erected. It is still being used. A building fund for a pastor's home was begun June 7, 1953. The church elected a finance committee composed of Walter Melton, Hudson Griffin, Jim Medlin, John Fincher, Manus Montgomery, Olin Melton and Joe Funderburk. The Church elected the following to a building committee: Jesse Richardson, Woodrow Gay, Clarence Crump, Arthur Beaver and Hoyle Griffin. The pastor's home was begun in 1955 and completed in 1956. Ten more classrooms were built in 1957. On July 20, 1957 the Church borrowed \$5,000 from People's Bank and Trust Company of Pageland, South Carolina for this construction. On January 11, 1959 that note was burned. Those taking part in this note-burning service were Wade Funderburk, Winfred Starnes, Arthur Beaver, Jesse Deese, Jim Medlin and Joe Funderburk. A Fellowship Hall was built in the early part of 1960.

In those earlier days the Church had preaching twice a month. In addition to the second and fourth Sunday afternoon preaching, Broadus Broome preached every third Sunday night. During his ministry the Church also began having preaching one Sunday morning in each month. It is not determined whether this was in addition to the other preaching or a shift of the afternoon preaching.

The first record of any official janitorial service is October 13, 1949. On that day the Church elected J. W. Hill as janitory, "the Church to pay the janitor what the committee worked out." On December 11, 1949 a report was heard from the committee which recommended a salary of \$5.00 a month. This was approved by the Church. On September 24, 1950 the salary was raised to \$10.00 a month.

The first Vacation Bible School on record was conducted in July, 1952.

An interesting thing occurred in November, 1949 when a Spiritual Committee was appointed. Those serving on this committee were John

Fincher, Mrs. John Fincher, John Hill, Mrs. W. M. Griffin, Mrs. Olin Melton and Winfred Starnes. The duties of this committee were not specified in the Church minutes, and there is no record of anything this committee ever did.

Another interesting note is that on January 4, 1953 the Church voted to give a special offering of \$30 to the Associational Treasurer for the Associational Missionary.

Evidences of concern for good causes over the years have been in the Church's contributions to missions, children's home, hospital and other Baptist causes. During the past 17 years giving to mission causes has been channeled largely through the Cooperative Program.

Certain physical improvements to church property have taken place during the years. In May, 1951 carpet was put in the sanctuary. In July, 1952 more land was purchased for cemetery use from Jim Medlin. The price was \$100. On January 4, 1953 the Church voted to pour concrete walks in front of the church building. On March 6, 1954 the Church voted to build cabinets and shelves in one hallway of the church building. These were to serve as a church library and as store space for church literature.

The pastor's salary has grown through the years also. In 1948 it was \$484 a year. In 1951 it was \$710 a year. On November 18, 1951 the Church voted to pay the pastor \$35.00 per sermon, but on February 17, 1952 the Church voted to pay the pastor \$37.50 per sermon and to pay back time from November 18, 1951. On June 7, 1953 the pastor's salary was raised from \$37.50 each sermon to \$50.00. In those days of part-time pastorates the sermon was the one thing that was accentuated.

It appears that the first annual budget adopted by the Church was approved on September 19, 1954.

A Women's Missionary Society was organized in 1952 with 12 members. Mrs. Marshall Crooke was elected president.

On December 20, 1958 a Brotherhood was organized with 12 members. Winfred Starnes was elected president.

The Church had some difficulty in going full-time. A vote to go full-time was taken July 26, 1959 with this result: 33 in favor, 65 opposed. The matter passed one year later, however.

In October, 1960, when the Church voted to go full-time, the membership was 262. J. W. Digh, the first full-time pastor, served for six years. During this period a heating system was installed in the pastor's home, church auditorium and classrooms. An addition was built to the pastor's home. The church building was insulated. A water cooler was placed in the Fellowship Hall. Improvements were made in the cemetery. A walkway was poured at the side of the classrooms and between the church building and the Fellowship Hall. A baptistry was built. The pastor's salary

was increased to \$125 per week. Church membership grew to 284. Gifts to missions increased to \$3,066. Total receipts increased to \$16,072.

During the ministry of the present pastor the church membership has grown in 1970 to 271. Total receipts approach \$30,000 per year, and gifts to missions continue to climb. Numerous improvements include much carpeting in the church building, air-conditioning of all church properties, and the inauguration of a building fund for future growth. In 1968 the Church entertained the Union Baptist Association on the second day of the annual meeting. In February, 1968 the Church sent the pastor on a mission tour of Jamaica and Haiti. In September, 1970 the church sent the pastor on a preaching mission to Jamaica. The spirit that prevails at Sandy Ridge suggests that the past is only the prologue to the future.



SARDIS

In the year 1900 ours seemed to be a thriving community, having a school, corn mill, sawmill, store, cotton gin and a blacksmith shop. At that time a Miss Ada Burris was teaching at the school, which was named Center Grove, and boarding with Mr. and Mrs. Isaac Honeycutt. A portion of the

original school building still stands as part of the home of Mrs. Vioal Pittman.

Miss Burris and Mrs. Honeycutt saw the need for a Baptist church in the immediate area, as Shiloh was the nearest Baptist church. Community interest in this idea became enthusiastic enough that Mr. Honeycutt donated land and other persons donated lumber for a brush arbor. Mr. Conder Stinson sawed the timber and interested persons built the arbor and pews.

Monthly preaching was begun, held on Saturday afternoon and Sunday morning. The preacher would stay overnight with someone in the community. Conferences were held at the Saturday services. Sunday School was held on a regular basis, though not every Sunday.

In 1901 a church was formally organized and Rev. A. B. Caudle was called to be the first pastor. During that year the first permanent building was erected. Mr. W. M. Birmingham was construction foreman and Marshall Birmingham and Ramsey Yandle were outstanding in the construction work.

To name the church, members were asked to submit suggestions and then the body by a majority vote would decide what to call it. Miss Lolly Tucker, who lived in the community and commuted to her job in Charlotte by train, passed a depot called "Sardis." She submitted that name and the church adopted it. That depot is now called "Rama."

From the 1901 Associational Minutes we find the following facts: "Petitions were presented from the churches at Mt. Springs, Sardis and Roanoke, asking membership in the body. The committee on reception of new churches made report that they had examined the messengers representing the new churches and had found them to be regularly organized Baptist churches and orthodox in faith and doctrine; they also recommended their reception as members of the body. On motion, Roanoke, Sardis and Mt. Springs were received into the body."

Messengers from Sardis at that meeting were I. A. Honeycutt, Charles Helms and W. B. Foard.

At that same Associational meeting, Sardis requested financial aid from the Association in the amount of \$15.00. The request was granted. Also that year the Association requested that Miss Lily Honeycutt, a member of Sardis, help raise \$80.00 to pay the land debt on Wingate School.

The 1901 Associational Minutes listed W. B. Foard as the first Sunday School Superintendent, having five officers and teachers, and ten scholars. The Church clerk was O. V. Honeycutt and there were 27 church members. We gave \$1.00 to State Missions that year. Our total expenses were \$27.65, and \$15.00 of that was given to the Church by the Association.

Between 1901 and 1921 our church membership grew to 172.

Even though Sardis received financial aid from the Association for four or five years after being organized, we gave to missions, a commitment that has continued to this day. In 1904, for example, we requested aid from other churches but nevertheless gave \$7.00 to missions that year, out of a total offering of \$25.00.

In 1907 pastor A. L. D. Bumgarner was elected a messenger to the Southern Baptist Convention.

Our Sunday School met 30 times during 1908 and by 1911 we had a 12-month Sunday School.

Messengers to the Association during the first 20 years of our Church's existence were: I. A. Honeycutt, Charles Helms, W. B. Foard, E. Pressley, Raymond Helms, Reece Helms, O. V. Helms, Oscar Helms, J. K. Polk, Lee Yandle, A. L. D. Bumgarner, W. R. S. Helms, D. W. Presley, C. P. Helms, Reece Hagler, C. P. Polk, Walter Pressley, T. L. Boyd, G. P. Honeycutt, J. F. Helms, W. J. Helms.

Other officers during those years were: Sunday School Superintendents—W. B. Foard, Raymond Helms, Walter Pressley, W. R. S. Helms, H. T. Hays, J. F. Helms; Sunday School Secretaries—Ollie Honeycutt in 1917, Cora Helms, 1918; Church Clerks—O. V. Honeycutt, A. L. D. Bumgarner, T. L. Price.

In 1918 the church was damaged by high winds. It was repaired, braced and continued to be used until 1936. By 1921 our church property was valued at \$2,000.

Between 1922 and 1942 our church membership increased from 154 to more than 300. Rev. C. C. Honeycutt pastored from 1925 to 1934. Preaching increased from monthly to twice monthly.

Miss Mayme Ritch was elected Church Treasurer sometime between 1931 and 1934, and remained in that office for many years.

In 1936 the church was again damaged by high winds. This time it was torn down and rebuilt on the same foundation. Mr. Marshall Birmingham was in charge of construction.

In 1939 we gave to the Cooperative Program for the first time, and organized a Women's Missionary Society.

Sometime between 1937 and 1942, while Rev. Clarence Little was pastor, four Sunday School rooms were added. Mr. Marshall Birmingham oversaw the building of these rooms.

Messengers to the Association between 1922 and 1942 were: D. W. Presley, Sylvester Presley, Willie Stephens, W. B. Foard, R. S. Yandle, Will Stephenson, W. M. Birmingham, Roy Helms, J. M. Birmingham, J. A. Hunter, J. H. Cunningham, Mayme Ritch, Dewitt Price, Howard Crook, John Hunter, James Thompson, Lawrence Funderburk, Blair Price, J. E. Cunningham.

Other officers during those years were: Treasurers—C. R. Helms, Walter Melton, John Fincher, Mayme Ritch; Sunday School Superintendents—Willie Stephens, P. S. Helms, A. P. Freeman, Nute Hartis, Lewis Williams; Sunday School Secretaries—Ruby Helms, Eva Helms, Annie Lee Yandle; Church Clerks—G. W. Ritch, J. M. Birmingham, C. N. Hartis and Ruby Helms.

In 1942 our Church received over \$1,000 in offerings for the first time in Sardis history.

Between 1943 and 1960, Sardis went from quarter-time to full-time preaching. Training Union was organized during this period. Rev. V. E. Robertson pastored from 1945 to 1946 and during this time the top of the church was partially destroyed by fire, which members replaced by donated time and materials. After Rev. Robertson's resignation in July, 1947, the Church called Rev. Lawrence Funderburk as pastor, who had been ordained by Sardis in 1944. In 1949 four new Sunday School rooms were added to the church. Mr. George Kiker and Mr. Clarence Parker were in charge of this building program. During Rev. Funderburk's ministry (1947-1951) the Church purchased cemetery property from Mr. Clayton Purser, installed a heating system in the church and conducted Vacation Bible School for the first time.

After Rev. Funderburk's resignation, Rev. C. C. Honeycutt was called for a second time. He was Sardis' first full-time pastor and served from 1952 until 1958. During those years the Church built a parsonage, bought a new piano, installed an electric pump in the well and organized a Brotherhood. In 1956 the Church voted to build a new auditorium. The money to build the new facility came from first-Sunday-of-the-month collections (\$6,286.98), the Bank of Matthews (\$6,000.00) and Ellison Sherrin (\$3,000.00). The auditorium was completed in October of 1957 and the Church held its first service on October 5, 1957. The last payment on the loan was made on November 28, 1960.

Rev. A. A. Scoggins was called to preach in 1959. During that year two bedrooms and a half-bath were added to the parsonage. In 1960, Rev. Scoggins led a group to split off from Sardis and organize Faith Baptist Church.

Rev. Reece Hagler was called as an interim pastor after the split. He had pastored at Sardis from 1910 to 1912 and during the interim period he did much to lead and strengthen us and prepare the Church for the future. He served our Church from 1960 to 1961.

During the years from 1943 to 1960 the following persons were ordained to preach the Gospel: Lawrence Funderburk (1944), Lewis Williams (1945), Oren Honeycutt (1948) and Earl Sossoman (1957). These men were licensed to preach: J. B. Williams, Bill Walters and Frank Conder, Jr., all in

1952; Clyde Price, Earl Sossoman and J. F. Cunningham, all in 1956; and George Dehart in 1957.

Messengers to the Association during that period were: Vern Funderburk, Lawrence Funderburk, Oren Honeycutt, Laney Broome, Linnie Simpson, Beulah Helms, J. H. Cunningham, Mrs. J. F. Sustar, Mrs. J. H. Crook, Mrs. Gale Helms and Mrs. J. H. Cunningham.

Known officers of the Church during those 17 years: Sunday School Superintendents—Brady Walters, Loyd Burnette, T. B. Price, Earl Sossoman, Herman Williams; Training Union Directors—H. C. Parker, Irwin Broome, Loyd Burnette, Clyde Price, Grady Byrum; Church Clerk—Beulah Helms; Women's Missionary Society Presidents—Mrs. J. H. Cunningham (1940), Mrs. Clyde Price, Mrs. Roy Edwards; Church Music Directors—H. C. Parker, Harrison Yandle, J. H. Cunningham; Church Pianists—Francis Williams, Wendell Cunningham, Geraldine Goforth.

In 1961 a nursery was started at our Church. Rev. T. A. Sheppard was called as pastor in 1961 and he served until 1965. During 1962 the Church was given land by Mr. Clayton Purser for the purpose of building a Youth Educational Facility. This building was built and equipped at a cost of about \$37,000. After the addition of this building the Sunday School was departmentalized for the first time. After Rev. Sheppard's resignation, Rev. Thomas Faulkenberry from Wingate College served as interim pastor until Rev. Boyce Earnhardt was called in January, 1967. Between 1967 and 1970 the church built a Fellowship Hall on land (2.8 acres) purchased from Mr. Clayton Purser. We purchased choir robes for the first time and children's and youth choirs were organized. The Church sent Rev. Earnhardt on a preaching mission to Haiti and Jamaica. A church constitution and by-laws were adopted, and new heating and air-conditioning units were installed in the auditorium. In 1969 the Church helped the pastor and his wife take a trip to the Holy Land. We also paid off the church debt on the Youth Education Building three years early. In 1970 the Church voted to build a new Adult Education Building and to remodel the auditorium, add a baptistry and carpet the auditorium aisles. The old Sunday School rooms and remaining portion of the old auditorium would be torn down to make room for the new facilities. Mr. Reid Pressley was elected to oversee the entire project, and he and other members would do most of the work. A new Knabe baby grand piano was purchased for the auditorium in 1970.

Mission giving increased annually by ten percent or more during most of those years.

Our Church officers from 1961 to 1970 were as follows: Sunday School Directors—Ben Walters, Sam Simpson, James Richardson, Elmer Ritch; Training Union Directors—Leroy Rushing, Frank Conder, Jr., Mrs. James Richardson, Styles Perry, Garnett Jones; Women's Missionary Union—

Mrs. Wilson Goforth, Mrs. Clyde Honeycutt, Mrs. W. K. Wellmon, Mrs. Boyce Earnhardt; Brotherhood Directors—Frank Conder, Jr., Wilson Richardson, Garnett Jones, Varon Austin, Marvin Preslar; Church Music Directors—Wilson Goforth, Mrs. Raymond Hartis, Styles Perry; Church Pianists—Mrs. Frank Sustar, Mrs. Geraldine Secrest, Miss Libby Horne; Church Treasurers—Mrs. Jerome Horne, Frank Conder, Jr., Marvin Preslar, Jr. Long, Frank Sustar; Church Clerks—Mrs. Frank Conder, Jr., Mrs. J. W. Davis.

There are no living charter members of our church. Mrs. Lilly Hood was our last living charter member.

Mr. and Mrs. Frank Ritch and Mr. and Mrs. George Pinion were charter members of Sardis, and attended this church until their deaths. Guy Ritch, son of Frank, and Zula Pinion, daughter of George, were united in marriage and have attended this church all their lives, and so have all their children and grandchildren.

Sardis Baptist Church remains strongly committed to evangelism and Gospel missions.

Men who have pastored Sardis:

1901	A. B. Caudle
1902-1904	Augustus Marsh
1905-1906	M. D. L. Preslar
1907-1909	A. L. D. Bumgarner
1910-1912	Reece Hagler
1913	E. C. Snyder
1914-1915	J. G. Gullledge
1916-1918	M. D. L. Preslar
1919-1920	No pastor listed
1921-1922	K. W. Hogan
1923	No pastor listed
1924	M. D. L. Preslar
1925-1934	C. C. Honeycutt
1935-1936	E. M. Smith
1937-1942	Clarence Little
1943-1946	V. E. Robertson
1947-1951	Lawrence Funderburk
1952-1958	C. C. Honeycutt
1959	A. A. Scoggins
1960	Reece Hagler, interim
1961-1965	T. A. Sheppard
1965-1966	Thomas Faulkenberry, interim
1967-	Boyce Earnhardt



SECREST GROVE

In the year 1933 a little prayer meeting started in the home of Mr. and Mrs. Clyde Helms. This home was located just above where our church now stands. These services grew so fast that we decided to organize a Sunday School. In a little two-room house at the old home of F. M. Sutton, we organized our Sunday School. Mrs. Dean Secrest agreed to give the land and also the lumber to build a church, but due to the location of this land, Mr. Bud Secrest gave the land out on the highway where our church now stands. The church was organized in the year 1934. The lumber was prepared and the church erected by the good people of the community. Mr. Secrest also donated one-half acre of land across the road for the cemetery where many of our beloved members have been laid to rest.

The first pastor of Secrest Grove Church was Rev. V. E. Robertson, who spent many days trying to help build the church. We had only 16 members at the time.

Rev. Robertson served for the first 11 years. He resigned and Rev. W. C. Weaver of Kings Mountain served for a short time. Rev. Robertson was called back and served for another year.

Rev. Lawrence Funderburk was pastor for one year. Following him was the Rev. E. M. Ferguson serving for three years. By then the Church had grown until we had to build four Sunday School rooms. Rev. Lloyd Walters served for only six months. Rev. C. C. Reese served for three years and a half. Rev. W. Melvin Helms of Concord served for a period of three years and our membership had grown to 215.

Rev. Ray Blackwelder and Rev. Roy Mull both served as pastor for a while. Rev. Wayne Blanton served for several years, during which time our new church was erected and the parsonage built. Due to Mr. Secrest being so good to donate the church, we felt we should name the church for him—Secrest Grove Baptist Church.

At the present time Rev. Lloyd Gosnell is pastor. In 1970 the number of resident members was 241.



SHILOH

Shiloh Baptist Church is located in the Bakers community on Rocky River Road, between the Old Charlotte Highway and the New Charlotte Highway. It was organized in 1847 by Elders E. C. Williams and Phillip Ham-

mond with two charter members: Mark Kiser of Meadow Branch (now Wingate) and Mary Courtney Massey of Spring Hill, South Carolina. Services were held under a brush arbor until a building could be erected. First pastor was Rev. Nathan Funderburk.

Abram Helms and wife gave two acres of land upon which the first church was built. The first building was small and stood near where the old church bell now stands. On Sunday mornings the tolling of the bell could be heard for miles and served as a reminder to come to worship. During the week this old bell served as a distress call, to let others know that there had been a death in the community and help was needed to dig a grave. Since there were no records available prior to 1883, it is presumed that this first building was used until a larger one was started in 1889 and completed in 1891. This building was of wood, 30'x60', with a seating capacity of 250 or possibly 300. Rooms for Sunday School were partitioned off with burlap curtains which were pushed back against the wall during worship services. The first Board of Trustees were: B. H. Benton, J. J. Rogers, B. F. Sutton, L. L. Secret, and dated September 1, 1884.

Shiloh withdrew from the Moriah Association of South Carolina and joined the Union Baptist Association when it was organized and held first meeting in Monroe, 1885. From the beginning Shiloh has been a staunch supporter of missions. In its earlier growth money was scarce but at each preaching service a collection was taken for missions and these contributions have grown larger through the passing years. Giving liberally of what they had in support of ministerial care, our orphanages and colleges, they also helped organize other churches and aided them financially until they became self-supporting.

In 1937, under the leadership of Rev. Hoover F. Goodwin, Shiloh entered a building program at which time a 40'x60' brick veneer church was built. Included in this new church were six classrooms with sliding doors which would be opened to provide more seating space in the sanctuary for worship services.

In 1945 Shiloh decided to go full-time and to build a parsonage. Across the road from the church, A. B. Helms (son of Abram Helms) and wife gave two acres of land upon which to build the parsonage. This was of brick with six rooms and bath, with central heating. In 1970 the parsonage was completely renovated. Four new rooms were added, a utility room with washer and dryer, another bath, wall-to-wall carpeting, new overall heating system and air-conditioning, and a carport.

Our first educational unit was built in 1950 under the leadership of Rev. B. B. Littleton. A two-story building was added on the rear of the church which included ten classrooms, two restrooms and a pastor's study. A choir loft and a baptistry were built behind the pulpit.

Being completely departmentalized and with increases in membership and attendance, more room was needed to expand the overcrowded classrooms. In 1960, under the leadership of Rev. Lewis F. McLean, a two-story educational unit of matching brick was added on to the south side of the present educational building. This new addition was 53'x55' with 14 classrooms, three assemblies, kitchen and fellowship hall, and three restrooms.

With the addition and expansion of the educational building a room was provided for a church library which was opened in April of 1961. Through purchasing, memorial books, donations, we have a variety of reading materials that will aid all organizations in study and provide interesting reading for everyone. For the aid in presenting programs the library has a film and slide projector with a large screen, a tape recorder and record player. Our very first library was a bookcase with glass doors and was mounted on the wall in the adult ladies' classroom. We are proud of our library and hope to improve its services in the near future.

The Woman's Missionary Society in Shiloh Church was organized on October 13, 1906 with 12 charter members. After a period of inactivity it was reorganized on September 9, 1911 and has functioned continuously ever since. This small group has grown to four very active circle groups. From the beginning they sponsored the youth organizations and still aid the Mission Friends and Acteen groups. They also sponsored the Royal Ambassadors until 1953 when the Brotherhood was organized and they assumed sponsorship of this boys' group.

As in so many old rural cemeteries, in the past many grave sites have been practically obliterated through neglect and improper markings. But our present cemetery has been brought up to date and a committee appointed in charge of all arrangements. With a map which has each grave plot numbered, it is easy to locate and identify them. When the old section of the cemetery became crowded and more room was needed, Frank E. Ellise, Jr. (grandson of A. B. Helms) and wife gave 1.55 acres of land adjoining the present cemetery to open a new section in which anyone who wishes to do so may purchase lots.

In November, 1947 Shiloh Baptist Church celebrated its 100th birthday. A centennial service was held and a picnic lunch served. Another commemorative service is being planned for 1972 when Shiloh will observe its 125th anniversary.

Pastors having served Shiloh Church are:

1884-1885	J. L. Bennett	1930-1935	W. B. Holmes
1885-1886	J. J. Beasley	1936-1942	Hoover F. Goodwin
1886-1888	D. M. Austin	1943-1945	W. E. Hill
1888-1893	A. C. Davis	1945-1947	J. C. Ray
1893-1901	R. H. James	1948-1951	B. B. Littleton
1901-1904	A. Marsh	1952-1953	David Goodwin
1904-1908	M. D. L. Preslar	1953-1957	C. W. Teague
1911-1914	Braxton Craig	1958-1964	Lewis F. McLean
1914-1917	E. S. Snyder	1965-1967	Oscar S. Long
1917-1918	John A. Wray	1967-1969	Interim pastors:
1918-1921	A. C. Davis		H. L. Griffin
1921-1924	Braxton Craig		Thomas Faulkenberry
1924-1925	Raymond Thompson		Lewis F. McLean
1925-1929	Clyde E. Baucom	1969-	John M. Wood
1929-1930	A. I. Hunnicutt		

Under the leadership of our present pastor, Rev. John M. Wood, Shiloh is in the planning stage of adding another unit to the educational building on the north side, and upon completion of this a new sanctuary will be built. Each addition that has contributed to the growth and progress of Shiloh Baptist Church has been dedicated in loving remembrance of all who have gone before us, without whose sacrifice all this would not have been accomplished. The God that inspired that small group over 100 years ago to establish a church is the same God that has led Shiloh forward to become the outstanding church it is today. May God continue to bless us and lead us on to greater Christian service for our church, our community and our fellowman in the name of The One who has made possible all that has been accomplished thus far and hope to accomplish in the future.



SUNSET PARK

In 1947 Rev. J. A. Hudson saw the need for a church in the south Monroe area. Upon inquiry he found several interested citizens. On a Sunday afternoon these people met and organized what came to be known as South Monroe Baptist Church. It is now known as Sunset Park Baptist Church, however. An old army barrack was purchased from Camp Sutton and used for the first building.

The church was made up of around 25 members. Charter members were as follows: Mrs. J. W. McClellan, Mr. and Mrs. Lloyd Griffin, Miss Nell Austin Griffin, Mrs. Ethel Halcom, Mr. Tim Broome, Mr. and Mrs. McCorkle, Mr. and Mrs. Gary Parker, Mrs. Paris Funderburk.

Two ministerial students worked under the pastorship of Rev. J. A. Hudson. They were W. R. Morehead and J. E. Brown. Among the first officers were: Lloyd Griffin, Superintendent of Sunday School; Lloyd Griffin, Messenger to Association; Nell Austin Griffin, Clerk; Mrs. W. B. Funderburk, Music Director; Mrs. Lloyd Griffin, Pianist; Mr. Tim Broome, Treasurer.

Various members from the First Baptist Church of Monroe came over and assisted in the beginning of South Monroe. Among these were Mrs.

J. Howard Williams, Mrs. Jim Stewart and Mrs. Daisy Helms. Mr. El Kennington was director of the first Bible School. Mr. Boyd Horton was the first Associational Missionary.

During the years 1948 and 1949, Rev. J. A. Hudson served as pastor, with Harold E. Brown, a ministerial student attending Wingate College, serving as associate pastor. The membership was listed as 30.

In 1950 Rev. Brady L. Connell served as pastor. The records for 1951 and 1952 are incomplete. Rev. I. D. Moser was pastor during 1953-1956. In 1957 Rev. Ray Blackwelder was called as pastor. The membership at this time was listed at 106. Rev. Blackwelder served two years. The membership showed an increase of 54, construction of a new sanctuary began. The new building was brick veneer, with restrooms and new furniture.

In 1959 Rev. Albert Hinson was called as pastor of the church. He remained with the church through 1966. During this time, Archie C. Pope, William W. Wright and Robert Parker were licensed to preach, the name of the church was changed from South Monroe to Sunset Park, new front porch built, sidewalks laid, new bulletin board erected, a plaque was erected honoring the service men of the church, and a new fellowship hall begun.

In 1967 the fellowship hall was completed and Rev. Allen Brigman called as pastor. The church membership had grown to 282 members. Rev. Brigman served the church until 1970.



SUTTON PARK

Sutton Park Baptist Church opened its doors to the congregation for its first service in the spring of 1958. The services were held in the educational building as the sanctuary was not to be completed for some months. The idea to build a church was conceived and put into being a long time before that first service, however. A group of dedicated church members at North Monroe Baptist Church realized that their building was soon reaching its retirement age. On January 2, 1955 a conference was called to vote on selling the church property on Stafford Street, Monroe, N. C. and purchasing property in the Camp Sutton area of Monroe. The motion passed with flying colors with only one person voting against. A building committee was soon appointed and various methods of raising the money to purchase and build a new church property were discussed at conferences of the church. A financial arrangement was agreed upon, and a lot was purchased on Roosevelt Boulevard. After consideration, it was felt that a lot on the corner of McIntyre Street and Walkup Avenue would be a better location. The Boulevard lot was sold, the other lot was purchased and construction began. The pastor

at this time was Rev. Charles Brock. Some of the members felt that since the church was now in a new location, it should be given a new name. Several names were presented and discussed with a final vote of approval given to rename the church Sutton Park Baptist.

The new building was lovely and functional, but some changes have been made in the evolving years. The sanctuary was air-conditioned and carpeted. Later the educational building was air-conditioned and, more recently, a building fund was started.

After Rev. Brock resigned as pastor, the church called Rev. Robert Fry, who served until June, 1965. Rev. Leon W. McKeithan began his pastorate with the church on June 13, 1965 and served until he was stricken with cancer and was called to be with God on April 10, 1970. Rev. H. L. Hunter began serving the Church as pastor on January 3, 1971.

Sutton Park Baptist Church looks to the future realizing that the past is behind us and that God's plans for us are for today and for tomorrow.



UNION

The history of Union Baptist Church in the years 1918-1919 shows that Rev. M. D. L. Preslar was the pastor and V. C. Baucom church clerk. Services and conference were held once a month on Saturday evenings. Preaching services were held the second Sunday of each month. Value of church property was \$1,000, total membership 149, pastor's salary \$250. Total offering for the year was \$644.32. Offering was taken once a month for missions.

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| 1919-1920 | Rev. E. R. Snyder, pastor; V. C. Baucom, clerk
Pastor's salary was \$350; Church property valued at \$1,500
Thanksgiving offering for orphanage was \$44.38 |
| 1921-1922 | Rev. C. C. Burris, pastor; V. C. Baucom, clerk |
| 1922-1925 | Rev. C. C. Burris, pastor; T. S. Lee, clerk |
| 1925-1926 | Rev. A. T. Stoudennure, pastor; Bryce Rushing, clerk
Church voted to take Cooperative Program for the year
Pastor resigned and Rev. J. M. Arnett was called |
| 1926-1928 | Rev. M. D. L. Preslar, pastor; Bryce Rushing, clerk |
| 1928-1931 | Rev. C. C. Burris, pastor; Bryce Rushing, clerk |
| 1931-1932 | Rev. J. C. Meigs, pastor; Bryce Rushing, clerk |
| 1932-1933 | Rev. J. A. Snow, pastor; Bryce Rushing, clerk |

- 1933-1934 Rev. J. A. Snow, pastor; Emmett Trull, clerk
- 1934-1935 Rev. J. C. Meigs, pastor; W. T. Thomas, clerk
- 1935-1937 Rev. J. C. Meigs, pastor; H. F. Parker, clerk
- 1937-1938 Rev. J. C. Meigs, pastor; C. K. Baucom, clerk
Electric lights were installed in church
- 1938-1939 Rev. L. A. Honeycutt, pastor; Emmett Trull, clerk
- 1939-1942 Rev. Wade Funderburk, pastor; Emmett Trull, clerk
- 1939-1942 Rev. Wade Funderburk, pastor; Emmett Trull, clerk
Mrs. Wade Funderburk is to fill the pulpit when Mr. Funderburk is absent
- 1942-1943 Rev. J. B. Little, pastor; Lonnie Baker, clerk
Rev. Little resigned because of conflict of services at other churches. Brother Reece Riggins called. A service flag and scroll was posted in church in honor of service men.
- 1943-1944 Rev. J. C. Meigs, pastor; Lonnie Baker, clerk
Mother's Day offering given to Baptist Hospital and Thanksgiving offering given to the orphanage. Max Thomas taken prisoner by Germans on September 17, 1944.
- 1944-1947 Rev. Broadus Broome, pastor; Bryce Rushing, clerk
- 1947-1949 Rev. J. W. Digh, pastor; Bryce Rushing, clerk
Rev. Digh resigned and J. Boyd Hopkins of Wingate College called as supply
- 1949-1950 Rev. J. A. Hudson, pastor; Bryce Rushing, clerk
- 1950-1951 Rev. J. A. Hudson, pastor; Zeb Thomas, clerk
- 1951-1953 Rev. John T. Davis, pastor; Zeb Thomas, clerk
- 1954-1956 Dr. J. Max Cook, pastor; Mrs. J. M. Moore, Jr., clerk
Church bought new pulpit furniture, new carpet and new organ
- 1956-1958 Rev. George Huggins, pastor; Mrs. J. M. Moore, Jr., clerk
- 1958-1959 Rev. George Huggins, pastor; Mrs. Zeb Thomas, clerk
Rev. Huggins resigned in January and a call was extended to Rev. James Roberson
- 1959-1960 Rev. James Roberson, pastor; Mrs. Zeb Thomas, clerk
A well was donated by Max Parker, a pump by Zeb Thomas; a sewer system installed; rest rooms added to the church
- 1960-1962 Rev. James Roberson, pastor; Mrs. Bryce Rushing, clerk
Biblical Recorder sent to each family; church steeple added and church bricked
- 1962-1965 Rev. Phillip Quidley, pastor; Miss Sally Trull, clerk
- 1965-1967 Rev. Tim Madaris, pastor; George A. Rushing, clerk
During these years Kermit Crow, Rev. Wade H. Griffin, Rev. B. E. Morris and Rev. Walter Woodson supplied at different times
- 1968-1970 Rev. J. F. Cunningham, pastor; Mrs. Walter Alridge, clerk



UNION GROVE

Since 1910 the Union Grove Baptist Church, which is located off the Olive Branch Road two miles north of Marshville, N. C., has been a witness for the Lord Jesus Christ.

Through the years the primary purpose of the church has been to reach people for Christ. It was organized with ten members and has grown until today 285 persons are on the membership roll.

These people have been reached through prayer, right living, and a number of organizations. In 1919 in an effort to reach others and to encourage members, revival meetings were established as an annual ministry. Baptist Young People's Union was begun in 1926. Concern for worldwide missions led the church to begin Cooperative Program giving in 1934. Woman's Missionary Union came into existence in 1935 and since 1954 has been a vital arm of the church. The children of the area have looked forward to Vacation Bible School each summer since 1952. It is one of the highlights of the church year. With the increase in members there came a need to increase the number of worship services. Since 1962 worship services have been held each Sunday.

Building programs have united the church members and also played a part in influencing people for Christ. God can use physical effort when it is done in his Name.

Services were first held in a brush arbor. This was soon replaced by a small frame building which has been renovated and enlarged. In 1941 six classrooms were built. Later bathrooms were installed. Two more classrooms were added in 1956, then in 1959 a steeple was built on the front of the sanctuary. With the completion of a pastorium in 1962, the pastor was able to live on the church field for the first time.

The sanctuary was completely renovated in 1964. The building was brick veneered; carpet, a baptistry, pews and pulpit furniture were added. Air conditioning was installed in 1968. An educational building containing 4,400 square feet of floor space was completed in 1973. This building contains two baths, kitchen, fellowship hall, storage, and seven classrooms.

The church owns approximately four acres of land, including a cemetery. The total value of the church property is \$164,000.

Seven deacons, who are elected to serve terms of three years, offer suggestions and guidance to the church. The members grow as they participate in Sunday School, Woman's Missionary Union, Men's Fellowship, and youth and children's organizations.

It would not be feasible to try to list all the members who have so wonderfully supported and contributed to the church. It is necessary, however, to list the deacons and ministers who have served the church since 1918:

DEACONS:

C. C. Allen	Charlie High	Keith Hunnicutt
C. A. Hamilton	Robert Hill	Henry Gaye
Ernest Godwin	Franklin Helms	Joel James
J. T. Yarborough	Ansel Deese	Charles Williams
C. P. Little	Jason Floyd	Rommie Baucom
Joe High	Tom Long	Bill Traywick
Leo Smith	Carl Bennett	Norris Parker
Simon Gaye	W. O. Freesland	Max Edwards
W. D. Traywick	Carson Ponds	Boyce Nash
Curtis Helms	Pete Edwards	Boyce Carpenter
Clegg Allen	Dwight Traywick	Charles Hovis

MINISTERS:

1916-1919	C. J. Black	1934-1937	N. C. Coggins
1919	W. B. Holmes, interim	1937-1940	Oscar Funderburke
1919-1924	E. J. Hutchesen	1940-1945	Vern T. Helms
1924-1926	T. P. Little	1945-1949	Troy M. Sherrin
1926-1930	T. E. Staley	1949	Watt Penegar, interim
1930-1933	J. B. Little	1949-1950	Vern T. Helms
1933-1934	Joel Tyson	1950-1970	Glenn Rushing

MINISTERS ORDAINED BY THE CHURCH:

W. B. Holmes, H. E. Nance, Clegg Allen, Keith Hunnicutt

MINISTERS LICENSED BY THE CHURCH:

L. C. Smith, T. V. Smith, R. A. Hamilton



WAXHAW

The Waxhaw Baptist Church, widely known as "Roundtop," was organized between 1825 and 1830. The church is located a short distance south from Waxhaw on the old Providence Road.

William C. Owens, a Baptist with preaching gifts, preached for a while in the homes of the people. The McWhorters and Billues became interested and a church was organized. Dr. John Clark Godfrey, who was living in the area, donated land for the church. The first house was built of hewn logs and was situated between the Providence Road and the old Courten's Ferry Road. The first pastor was J. T. Copeland of South Carolina. Two of the first deacons were Stephen Billue and his son Thomas. The church joined the Moriah Association in South Carolina. The Moriah Association met at the Waxhaw Church in 1834.

A larger, frame building was constructed about 1855. The present sanctuary was built in 1896, an unique octagon-shaped structure without corners, "no place for the Devil to hide."

The Church joined the Brown Creek Association in 1856. The Civil War had disturbed the churches and members had been lost by deaths and removal. The Church revised the names of persons on the roll in 1865. In 1869 the Church gave its colored members letters of dismission.

The first person buried in the graveyard was the wife of Rev. W. C. Owen.

An educational plant was added to the church in 1935-36. The entire church was brick veneered and remodeled in 1954. A fellowship building was constructed in 1955. The Church voted to build a parsonage in 1966.

The membership adopted a constitution for stated policies in January, 1968. Heating and air-conditioning was installed in the sanctuary and educational building in November, 1971.

The total membership is 236, with 178 resident members. Programs of the church include Sunday School, Training Union, Woman's Missionary Union, R.A.'s, and organized choir. The pastor of the church is Rev. John Henry Connell.



WEST MONROE

On June 29, 1911, in persuance to previous announcement, a goodly number of people met in the new churchhouse in West Monroe to organize a Missionary Baptist Church. Braxton Craig of the First Baptist Church of Monroe and Rev. R. H. James of North Monroe Baptist Church were present and were leaders in the organization.

Rev. R. H. James having labored in the West Monroe community for some time and having found a number of Baptist brethren and sisters there that were interested, went to work and with some outside assistance, built an excellent church house, and in this new house they held a meeting at 10:00 a.m.

The assembly was called to order and upon motion, Brother H. E. Copple was made temporary secretary.

After presbytery consisting of Braxton Craig and Deacons E. M. Griffin, J. J. Moody, John H. Benton, F. B. Ashcraft and A. M. Biggers of the First Baptist Church of Monroe, Rev. R. H. James and Deacons William Privett, Myers Medlin, J. B. Nash of North Monroe Baptist Church had been constituted, Rev. R. H. James was elected chairman and Brother H. E. Copple permanent secretary.

The presbytery being organized, letters from other churches were called for and the following brethren and sisters presented letters: Giles Griffin, J. W. Helton, Rev. R. H. James, F. S. Starnes, T. C. Bright, Troy Lovett, Eugena Lovett, Glennie Byrd, Lillie Pressley, Maggie Paxton, Susie Starnes, Millie Bright, Nancy Smith, D. M. Byrd, Susan Deese, Annie Earnhardt, Sarah Pressley, Sarah Smith, J. W. Helton, Mattie Helton, Lessie Helton, Rettie Helton and Margaret Helton.

All the above letters were recognized by the presbytery as regular members. Upon motion, Mr. Craig preached the organizing sermon from the text, "Thou art Peter and upon this rock I will build my church and the gates of Hell shall not prevail against it." (Matthew 16:18) The sermon was an exceedingly strong presentation of Baptist doctrines as set forth in the New Testament. The subject was a Bible Church.

On motion, Braxton Craig with the presbytery organized a Baptist Church. The Baptist Church Covenant was read and adopted.

The right hand of Christian greetings was then extended and the meeting adjourned.

West Monroe Baptist Church was organized June 29, 1911 and called as its first pastor Rev. R. H. James who served the years of 1911-1912. Then Rev. E. C. Snyder was called and served from 1913-1918.

Rev. R. M. Hagler was called and served the year 1919. Rev. E. C. Snyder was called for the years of 1920-1921, Rev. W. B. Holmes was called in 1922 and served until 1930. The following have served as pastors since:

Rev. J. I. McGill	Rev. E. E. Talbert
Rev. I. B. Little	Rev. Wilson Payne
Rev. Rownley Davis	Rev. John Bowden
Rev. Vernon T. Helms	Rev. Dan Silver
Rev. B. S. Broome	Rev. Glenn Gaffney
Rev. Vernon T. Helms	

West Monroe now has an enrollment of approximately 548 members.



WINGATE

Wingate Baptist Church was organized in 1810 and is one of the oldest churches in the Association. It was known as Meadow Branch Church, named for a nearby stream, until September 20, 1931 when the church voted to change the name to be better identified with the town and college bearing the name Wingate.

The church was first located about one mile north of the present town of Wingate on the old Concord-Camden Road and consisted of members from Gourdvine and Richardson Creek churches. There is nothing there now to mark the spot where the original church building and burying ground stood. The first meeting place was a brush arbor which was later replaced with a log, one-room building. The last building is reported to have been used during the War Between the States as a saddle shop. This meeting place was discarded in 1856 when the church divided and twelve members, under the leadership of Rev. E. C. Williams went several miles north and organized Mill Creek Church. The majority of the church membership came south, to what is now Wingate, and built on a plot of land secured from Hosea Hale, and is recorded in April, 1856, "made up nine dollars to pay Hosea Hale for the church house land." The committee to secure the land and build the first

church on this plot seems to have been Brethren Henry Bivens, S. Rowland and E. H. Griffin.

The second building was erected on this plot in 1883-84 with the following serving as building committee: N. W. Bivens, T. A. Williams, M. B. Simpson, William Perry, Thomas E. Williams, M. W. Griffin, J. W. Bivens, A. C. David and E. W. Griffin. This church was dedicated on the fourth Sunday in July, 1886. Rev. J. J. Beasley was appointed to preach the sermon, but was sick. The service was held by Rev. E. L. Davis and Rev. Joseph A. Bivens. The church building had to be moved when the railroad was built through Wingate in 1874, which probably accounted for the second building on part of this property.

The church divided about 1834 on the question of missions, and the anti-mission church was organized about two miles east of Wingate at Griffin's schoolhouse. This church does not seem to have survived and several of those who went off eventually came back and were restored as members again. Meadow Branch Church was a member of the Moriah Association from the Association's organization in 1815 to 1856 when it withdrew from that Association to unite with the Brown Creek Association, which was organized at Monroe the year before. In August, 1847 the church voted to support the Home Mission Board (then state missions) which they did with an offering of \$5.00. The church has supported the mission program of the Southern Baptist Convention since its organization in 1845.

It was in 1845 that the first Sunday School work was started at Meadow Branch. There was no available literature so the children carried their spelling books and the adults their Bibles. Men, women and children attended and would spend the day together, going home late in the afternoon.

From the very earliest records there were slaves who were members of the church. The church received and dealt with them as they did other members. Even after the close of the War and slavery they remained with the church. It seems that Harriett Bivens, a negro woman, was dismissed by letter as late as May, 1886. In 1863 there were ten slaves' names on the membership list.

The Woman's Missionary Society was organized in 1897 with Mrs. Betty Benton the first president. This organization for women has continued to be a great mission force of the church. For many years, there have been provisions for the young people of the church to have missionary training and this has grown until the present time when weekly meetings are held.

In 1919-20, under the pastorate of Rev. A. C. Sherwood, a building committee was appointed to consider another location and building. This committee was composed of J. H. Williams, John A. Bivens, C. M. Beach, J. M. Lowery, W. D. Bivens, W. M. Perry and J. C. McIntyre. The church accepted the recommendation of this committee to purchase two acres of

land for \$2,000 from the Jones Family adjoining the campus of the Wingate School (now Wingate College) and to construct a church building that would accomodate the membership and provide added space for students coming to be part of the Wingate School, at an approximate cost of \$65,000.

The Baccalaureate sermon for the Commencement program of the Wingate School in May 1922 was the first program to be held in the present building. Dr. Charles Maddrey from Raleigh was the speaker. During the latter days of the construction of the building, the services were held in the school building. Many of the members repeatedly and sacrificially gave to the building of this structure. The depression of the late 1930's greatly influenced the ability of those having made commitments for this obligation and it was in 1940 that the debt was retired. There was great rejoicing and a special service of dedication.

A parsonage was built on the back part of two acres of land with J. B. Outen and R. C. Bivens serving on this committee. The parsonage was occupied by the pastors until in the late 1930's when it was destroyed by fire.

The Church observed its centennial in July, 1910 with Dr. E. W. Sikes of Wake Forest College bringing the message. This was an all-day meeting on a Wednesday with more than 1,000 gathering for the occasion, to be followed by a church picnic. The Rev. D. M. Austin was then serving as pastor.

In 1960, October 2-5, during the pastorate of Rev. J. Dewey Hobbs, Jr., the church observed its sesqui-centennial (150 years) of the organization of the church. On Sunday morning at the worship hour, Dr. Baker James Cauthen of the Foreign Missions Board brought the message on the Great Commission, "Go ye into all the world," which stirred the hearts of his listeners and many responded in dedication. A picnic was then enjoyed by those present.

During the week messages were brought each evening by former pastors, Rev. David Shelton, Rev. W. C. Link, Jr., Rev. Coy Muckle and Dr. Walter E. Sanders. Preceding the messages each evening, a member of the congregation gave some brief historical events in the history of the church.

An Educational Building, with additional rooms, church offices, library, kitchen and fellowship space was built in 1960-61. Rev. J. Dewey Hobbs, Jr. had the following to serve with him as a building committee: T. Earl Williams, Mrs. Dwight Griffin, R. C. Hargett, Mrs. Burns Hinson, J. E. Hogan and Walter F. Perry.

The following have served as pastors of the church: John Bennett, Joseph Williams, Joel Gulledege, John Culpepper, William A. Morris, J. F. Lee, E. C. Williams, E. L. Davis (serving for 36 years), Lemuel Bennett, J. J. Beasley, Joseph A. Bivens, G. O. Wilhoit, B. S. Funderburk, W. F. Estridge,

D. M. Austin, S. N. Watson, C. J. Black, A. C. Sherwood, J. E. Hoyle, J. M. Arnette, Coy Muckle, W. O. Johnson, J. A. Snow, E. C. Kolb, N. C. Coggin, W. C. Link, Jr., David K. Shelton, Walter E. Sanders, J. Dewey Hobbs, Jr. and L. Eugene Walter.

The Wingate Baptist Church membership has held to the heritage of being a missionary Baptist Church and continues to share in the teaching, preaching, serving ministry through the organizational avenues of the church, the Union Baptist Association, the North Carolina Baptist Convention and the Southern Baptist Convention.

WOMAN'S MISSIONARY UNION

WOMAN'S MISSIONARY UNION is an auxiliary to the Southern Baptist Convention and is a strong force for the promotion and support of Missions. Women throughout the Bible are recorded to have been helpmates. The watchword for W.M.U. of Southern Convention, "Laborers together with God," continues to be the challenge of the support women give through their churches for the worldwide ministry.

When Jesus Christ appeared to the women at the empty tomb, and said, "Fear not—He is not here—Go quickly and tell," the work of women, who personally know Him as Savior, has had an outreach of sharing the Good News.

While William Carey, the shoe cobbler in England, was envisioning the multitudes throughout the world who needed to hear the Gospel message in 1792, and giving himself to be a messenger, it is recorded that the first missionary society was forming in England where an offering for missions was taken in a snuff box.

It was 20 years later that God's Spirit was working in the hearts of a group of young men who were nightly meeting for prayer underneath a haystack in Williamston, Mass., pouring out their hearts for the conversion of the world. Adoniram Judson and Luther Rice were two of this group and in 1812 they and Adoniram's wife, Ann Hasseltine Judson, sailed for India under the sponsorship of the Congregational Church. After making a more thorough study of the Bible they decided they wanted to be baptized by immersion and to become followers of the Baptist faith. Luther came back to the States to solicit funds for the support of Foreign Missions. He traveled up and down the states of the eastern Seaboard on horseback and is known as "The Great Circuit Rider with God in his breast." It is estimated that he traveled 8,000 miles each year and wherever he went he pleaded for the support of those who were giving themselves to the preaching of the Word.

Through his influence, missionary societies were organized. He recognized the potentials of organizing women and children into "female mite societies and children's cent societies." The women sold milk, butter, eggs, fruit and garden produce to get the "cents" to give. This was happening about 1816-1820. The Baptist Convention began in 1814, recognizing the need for coming together to share inspiration and information and to have a united effort in the promotion of Missions.

Women were not "allowed" to be heard in public. They had no income except as their husbands provided it and allowed them to have a farm project to earn some funds for missions. The movement of God's Holy Spirit was at work and can never be fully recorded.

While the men were in session for the Southern Baptist Convention in Richmond, Va., a group of dedicated women who had accompanied their husbands and along with them Miss Fannie E. Heck and others, met for the organization of the Woman's Missionary Union, as an auxiliary. This was on May 11, 1888. The influence of this meeting and of Miss Heck, who later became president of North Carolina W.M.U. (first designated as the Central Committee) cannot be estimated. She left a lasting influence on the work of women for the promotion of missions. The first organized W.M.U. in North Carolina was in 1891 and there have continued to be annual meetings, composed of representatives from the churches having W.M.U. work.

While the Mission movement was yearly becoming a more vital part of the churches in North Carolina, the churches in the Union Association were beginning to recognize the importance of having women to be part of the work. The first record we find in the Minutes of the Association is in 1894 when several ladies, along with men from the churches, were appointed to represent the work of Home Missions in their churches. This was following the reading of the report on Home Missions by O. M. Sanders. These were Lillian Marsh and F. Ashcraft, Beaver Dam; Mrs. S. G. Godfrey, Faulks; Maggie Pardieu, Hermon; Maggie Broom, Mt. Pleasant; Mrs. F. A. Austin, New Hope; Roxie Godfrey, Waxhaw.

In the history of the Brown Creek Union Association history of 1918, Mrs. Joel Griffin reported that the first W.M.U. work was begun February 18, 1897 in the First Baptist Church in Monroe, when Dr. Hight C. Moore was serving as pastor. Dr. Moore encouraged and cooperated with the ladies in their efforts. Mrs. Hight C. Moore was the first president; Mrs. D. A. Covington, vice president; Mrs. Frank B. Ashcraft, secretary; and Miss Hattie Benton, treasurer. The charter members in addition to these were: Mrs. A. W. Biggers, Mrs. G. W. Meredith, Mrs. E. W. Phifer and Mrs. J. H. Benton.

It was about this time, recorded also to have been in 1897, that a Woman's Missionary Society was organized in the Meadow Branch Church, which is now Wingate Church. Mrs. L. C. Bennett of Wadesboro helped to get this organized. Mrs. Betty Benton was the first president and Miss Polly Crowder was the secretary. We do not have any early records, nor a list of the charter members. Dr. J. B. Richardson was the pastor and encouraged the efforts of the ladies.

Since the writing by Mrs. Joel Griffin about the organization, a secretary's book found in the papers of Miss Glennie Phifer of Marshville

after her death, November 12, 1961, reveals the Missionary Society to have been organized in Marshville in 1894. D. A. Snider was then serving as pastor and the name of the church was still Beaver Dam. Members named were: Mrs. Kate Hough Marsh, president; Miss Glennie Phifer, secretary; Miss Nita Phifer, Miss Carrie Green, Miss Susan Horne, Miss Mamie Bass, Miss Lillian Marsh, Miss Lilly Morgan, Miss Mary Marsh, Miss Wilma Little, Miss Lillie Hamilton, Miss Nora Huntley, Mrs. Ella Griffin Little, Mrs. Martha Bivens Little, Mrs. Anna Perry Hallman, Mrs. J. C. Morgan, Mrs. G. S. Marsh, Mrs. A. Marsh. (This information came from material left by Mrs. Mary B. Blair.)

It was encouraging to the work and is recorded that among those who gave this evidence through the annual reports to the Association were: Dr. A. M. Croxton, H. E. Copple, R. F. Beasley, Frank B. Ashcraft, G. O. Wilhoit, G. A. G. Thomas, E. C. Snyder, J. H. Benton, M. D. L. Preslar and J. W. Bivens. In the report by the latter in 1902 he outlined the three departments in which he thought woman's work was more effective in the extension of Christ's Kingdom among men: In the Home, In the Local Church and in the Mission work. He appealed to the pastors "to recognize the helpfulness and encourage and utilize the consecrated efforts of the women in the organized effort for the spread of His Gospel."

The Central Committee in Raleigh, representing the State W.M.U., appointed the first leaders of Woman's work in this Association. Mrs. D. A. Covington was the first appointed vice president and she was succeeded by Mrs. W. F. Watson. It was in 1906 that Mrs. Frank B. Ashcraft was appointed.

Mrs. Ashcraft used every opportunity to talk with the pastors in the Association, trying to help them to know that the ladies did not want to take their places of leadership, but wanted to be helpers in their efforts to spread the Gospel message. She tried to help the men of the churches to understand and to appreciate the influence of women and the assistance they could give in the training of the young people.

She was a strong influence for the cause of missions and was convinced that the Great Commission of Jesus Christ was for all people who personally had committed their lives to Him and to the telling the "Good News." She went through all kinds of weather, by horse and buggy, meeting with small groups in most of the churches throughout the Association during the ten years she served as Superintendent, and even after this leadership was in the hands of other women she never failed to let it be known, on every opportunity, what women could and would do if given a chance to help in the promotion of missions as "Laborers together with God."

It was on November 10, 1910 the first separate meeting was held for the Woman's Missionary Union of the Association. It was held in the First Bap-

tist Church in Monroe when Rev. Braxton Craig was the pastor. It is reported that there were more than 40 present besides the young people and visitors. In the afternoon the children of the Sunbeam Band marched in and the boys in Royal Ambassador sat in the choir, all to have part on the program. (This information came from the history prepared by Mrs. Mary B. Blair, as a drama for the annual W.M.U. meeting at the Wingate Church, April 11, 1963.)

The Worker's Band was first organized for the children in the First Church in Monroe and the early leaders were Mrs. J. C. Fletcher and Miss Lillie Austin. Later it was called the Sunbeam Band with Miss Mary Covington as the first Sunbeam leader.

The first youth organizations in the churches of the Association that we find a record of are as follows: Young Woman's Auxiliary, Monroe First, 1908; Royal Ambassadors (for boys), 1909, and Frank B. Ashcraft, Jr. was the Ambassador in Chief; in 1910 Meadow Branch Church organized a Royal Ambassador group with Mr. and Mrs. B. Y. Tyner as the leaders and the first Mission Study Class, with 35 boys and girls present was taught by Mrs. B. Y. Tyner and the book was "Servants of the King." Marshville organized a Sunbeam Band and Royal Ambassador group in 1911; it is reported that young people's organized in 1912 were: R.A.'s, West Monroe (by Braxton Craig); R.A., North Monroe; Sunbeams in Kings Street; Sunbeams, West Monroe; Sunbeams, North Monroe; Sunbeams, Meadow Branch (Wingate); Sunbeams, Shiloh; Sunbeams, Corinth; Sunbeams, Hopewell. Young Women's Auxiliary groups organized in 1913 were in the Marshville, Monroe and Meadow Branch churches. The first Girls' Auxiliary organization was in the First Baptist Church, Monroe. During the leadership of Mrs. D. B. Snyder she was granted the request made for time in the annual Association meetings for the report of Women's Mission work.

Perhaps at some time we can have a more complete history of Woman's Missionary Union in this Association. Mrs. Joel Griffin did a splendid job in writing a report for the history of the Association in 1918; Mrs. Mary B. Blair prepared a history in 1963 for dramatization of the annual meeting in Wingate. Mrs. Lee W. Chaney made an effort to get the history from each church having a Missionary Society in 1955-56. She compiled into leaflet form the information sent to her from the following churches: Antioch, Austin's Grove, Benton Heights, Bethel, Ebenezer, Euto, Fairfield, Hamilton's Cross Roads, Lee Park, Macedonia, Marshville, Midway, Monroe First, North Monroe, Mt. Harmony, Mt. Olive, New Hope, Oak Grove, Pleasant Hill, Roanoke, Sandy Ridge, Shiloh, Union, Union Grove, Hermon, Wingate.

Those who have served as leaders of the Woman's Missionary Union in the Association have been called Superintendent, President, and now Direc-

tor. These have been: 1897-1906—Mrs. D. A. Covington, Mrs. W. F. Watson; 1906-1916—Mrs. Frank B. Ashcraft; 1916-1930—(record not complete) those who served during this period were Mrs. C. M. Beach, Mrs. D. B. Snyder, Mrs. M. D. L. Preslar, Mrs. J. W. Snyder; 1930-1935—Mrs. Mary B. Blair; 1935-1941—Mrs. Wilton A. Williams; 1941-1945—Mrs. Z. Mark Hill; 1945-1948—Mrs. John A. Bivens; 1948-1951—Mrs. Henry W. Gamble; 1951-1957—Mrs. John A. Bivens; 1957-1962—Mrs. W. A. Funderburk; 1962-1966—Mrs. J. Howard Williams; 1966-1970—Mrs. Anne Ashcraft Brooks; 1970—Mrs. Cliff Adams.

According to the information we have been able to secure, the dates of the organization of W.M.U. in the churches are as follows: Antioch, 1910; Austin's Grove, 1931; Benton Heights, 1947; Benton's Cross Roads, 1930-35; Bethel, 1909; Corinth, 1910; Ebenezer, 1953; Euto, 1954; Fairfield, 1948; Faulks, 1918; Hamilton's Cross Roads, 1954; Hermon, 1947; Hopewell, 1909; Lee Park, 1932; Macedonia, 1911; Marshville, 1894-97; Midway, 1954; Mill Creek, 1909; Monroe, First, 1897; Monroe, West, 1911; Monroe, North (now Sutton Park), 1912; Mt. Harmony, 1909; Mt. Olive, 1909; Mountain Springs, 1908; New Hope, 1920; Oak Grove, 1920; Olive Branch, 1920; Philadelphia, 1920; Pleasant Hill, 1948; Roanoke, 1946; Sandy Ridge, 1952; Shiloh, 1906; Union, 1908; Union Grove, 1935; Waxhaw, 1908, Wingate, 1897.

The 1970 Minutes of the Association reveal the following churches to have one or more Mission organizations: Antioch, Austin's Grove, Benton's Cross Roads, Bethel, Calvary, Corinth, Ebenezer, Euto, Fairfield, Faith, Hamilton's Cross Roads, Hartis Grove, Hermon, Hopewell, King Memorial, Lee Park, Macedonia, Marshville, Mary Elizabeth, Midway, Mill Creek, Monroe, First, Monroe, West, Mt. Harmony, Mt. Moriah, Mt. Olive, Mt. Pleasant, Mt. Zion, Mountain Springs, New Hope, New Salem, Oak Grove, Olive Branch, Philadelphia, Pleasant Hill, Providence, Roanoke, Sandy Ridge, Sardis, Shiloh, Sutton Park, Union, Union Grove, Waxhaw, Wingate.

There have been Mission organizations in several of the churches which do not now report having one, which leaves only a few churches in the the Association never to have been reached with Missions organization. With the 46 churches reporting, through the 1970 minutes of the Association, there are 179 Mission organizations listing a membership of 2,274.

There is no record of those who have gone from our churches into full-time Mission or Church-related services because of the influence of Missionary Education and neither can an estimate be made of the value of the services so willingly and freely given, throughout the years for the carrying out of the Great Commission, "to go— to tell— to teach all people of all

nations." The challenge is to have every church in the Union Association, with its entire membership, working together for this cause.

It is impossible to pay tribute to the many who have been and still are part of this Mission endeavor. We would pay special tribute, however, to the pastors and men who have, throughout the years, been understanding and sympathetic and have encouraged and supported the efforts of Woman's Missionary Union. Some pastors are reported not to be willing to serve a church that does not have a strong Mission organization.

The miracle of the working of God's Holy Spirit in the hearts of men and women who have known His saving grace and transforming Power, through a personal commitment, can never be explained or evaluated. As men and women work together in the homes, in the churches or wherever they are, through personal testimony, through preaching, through teaching, in the Sunday Schools, the Training Unions, the Woman's Missionary Union, the Brotherhood, in a united force of seeking to help people overcome evil, under the guidance of God's Holy Spirit, there will be people responding. This is our Hope, our Faith.

The task is great, the opportunities are before us, the time is Now to go forward as "Laborers together with God." Woman's Missionary Union is a group of Christian women who feel the urgency of helping others to know the joys of giving of their time, their talents, their tithes, through the channels of the church to the support of the missions, in our communities, in our Association, in our State, in our homeland, in foreign lands in a worldwide ministry to win the world for Jesus Christ.

WINGATE COLLEGE HISTORY

THE EARLIEST RECORD that we find to verify the sentiments that were beginning in the Union Association, among the members, for the establishment of a school, under its guidance, is recorded in the 1887 Minutes of the Association. This meeting was held at Meadow Branch Church October 7th and 8th. J. B. Ashcraft was serving as Moderator, J. W. Bivens as Clerk and C. A. Ashcraft as Treasurer. There is recorded a letter from those serving as Ministers to the Association requesting that consideration be given to this matter. There is no record of who wrote the letter. Those serving as Ministers in the Association in 1887 were:

Bethel, J. A. Bivens; Benton's Cross Roads, Bennett and Snider; Black Creek, W. F. Little; Cane Creek, S. J. Rowell; Deep Springs, R. T. Caudle; Ebenezer, J. A. Bivens; Faulks, Bennett and Snider; Grove Spring, Snider and Marsh; Hopewell, Bennett and Snider; Liberty Hill, W. F. Little; Macedonia, J. L. Bennett; Matthews, J. B. Richardson; Meadow Branch, E. L. Davis; Monroe, D. M. Austin; Mill Creek, D. A. Snider; Mt. Moriah, J. W. Little; Mt. Pleasant, Bennett and Snider; New Hope, A. Marsh; Olive Branch, J. L. Bennett; Philadelphia, D. A. Snider; Pleasant Plain, E. C. Williams; Rocky Mount, — ; Shiloh, D. M. Austin; Waxhaw, J. A. Bivens.

In the History of the Brown Creek and Union Association, written in 1918 we find, under the story of the Wingate School written by J. W. Bivens the following, "The origin of the Wingate School will carry us back to the early history of the Association. For many years prior to its existence the more intelligent and far-seeing brethren had been earnest advocates of education—at session after session of the Association strong appeals had been made through the reports and in open discussion. However, nothing definite was done until the meeting of the Association at Meadow Branch Church in 1895.

At this session, after the report by R. F. Beasley on Christian Education there was a discussion of the subject by Dr. H. C. Moore, Dr. J. B. Richardson, Rev. A. B. Caudle and Rev. R. H. James, culminated in the adoption later in the session of the following resolution: 'Resolved that Brethren J. W. Bivens, Rev. H. C. Moore, O. M. Sanders, M. W. Griffin, J. C. Sikes, G. F. Parker and R. F. Beasley be appointed a board of trustees to secure, if possible, without debt on the Association, suitable property in the bounds of the

Association, in fee simple to them and their successors, and to establish and control an academy of high grade for the education of the boys and girls of this Association and surrounding country.'"

At a meeting of the Board of Trustees in the office of the county Board of Education on October 29, 1895, with all members present, the group organized with J. W. Bivens, chairman and R. F. Beasley, secretary. J. W. Bivens and O. M. Sanders were appointed to investigate proposed locations for the school. Union Institute at Unionville, eight miles north of Monroe and Rock Rest Academy, about four miles south of Wingate, each offered to donate their property for the establishment of the school. However, the committee declined their offers and accepted the offer of G. M. Stewart to donate ten acres, near Meadow Branch Church, for the building of the school, with an option to purchase from Mr. Stewart additional property.

The people of Meadow Branch and of the community offered to build the five-room building, and rallied to the challenge with fervor and determination. Many went to the woods to cut the timber and haul it to the sawmill owned and operated by W. M. Perry, who had recently moved his business to be next to the railroad. He donated the services in preparing the lumber while others gave materials, their time and hard work. "They all had a mind to work."

The next important task was to secure someone to be head of the school. After casting about for the right person it was decided to secure M. B. Dry, a senior at Wake Forest College who received his M.A. degree there in June, 1898. The Association obligated to pay the salary and to assist with the operation costs of the school, which was decided to be called The Wingate School, in honor of Dr. W. M. Wingate, who served for many years as president of Wake Forest College.

The school existed under very difficult conditions. There was little money to be had and there was the ever-necessity for expansion and for equipment. There was competition from other high schools in the county and criticism even among those calling themselves Baptists. Again quoting J. W. Bivens in his report, "But the school whose foundations were laid on the earnest prayers of its founders had a mission to fulfill and each obstacle overcome added to the impetus to work."

The patronage of the school continued to increase from 30 or 40 boarding students the first year until 1904 when the enrollment was reported to be 292. Additional land, containing 26 acres, was purchased from G. M. Stewart in 1898 at a cost of eight dollars an acre.

M. B. Dry, after serving 12 years as principal of the school, resigned to go to a teaching job in Cary, N. C. He was succeeded by B. Y. Tyner and J. G. Carroll in 1908, both of whom came directly from graduation at Wake Forest

College, to assume the leadership of the school, Tyner as principal and Carroll serving as his assistant. They soon recognized the need for enlarged and better facilities, and recommended this to the Association when they met in Marshville in 1909, but no action was taken. However, at a called meeting in January, 1910, on motion by A. C. Davis, a committee of T. E. Williams, B. Y. Tyner and J. W. Bivens was appointed to secure plans for a new building. Due to lack of funds and even after one car of brick was delivered, the school building was stopped.

An appeal was again made to the Association in 1910, when it met at Mt. Harmony Church. There was beginning some apprehension about being able to support the school with the increase of state-supported schools. It was the following year, in January, 1911, a building committee was appointed composed of W. M. Perry, W. P. Griffin, T. E. Williams, F. M. Sutton and J. C. Sikes. The faithful work of this committee resulted in having a large gathering of community people and friends, including the Hon. W. W. Kitchen, who was then serving as Governor of the State, for the laying of the cornerstone for the new building. The Masonic Order had charge of this service. It was an eventful day with many coming and bringing their picnic dinners to enjoy together. The first brick was laid on April 25, 1911 and the first brick building for the school was ready for occupancy on November 13, 1911.

B. Y. Tyner, who served for three years as principal of the school, resigned to go to Fredericksburg, Va., where he became head of the Education department at Mary Washington College. He was succeeded at Wingate School by J. G. Carroll as principal, who served in this capacity for seven years. He resigned to teach physics at Guilford College.

In the years 1916-1917 there came a strong dissatisfaction from people of the community about the school being under the control of the Baptists. It was in 1918 that the primary and elementary grades were withdrawn to become part of the state-supported system. This came at the time many young men were being called into military service of World War I. An outbreak of influenza, which was an epidemic causing many fatalities greatly contributed to the difficulties of this period and the enrollment of the school declined. Miss Patti Marks, a Meredith College graduate, came to be principal of the school for one year.

In February, 1911 the North Carolina Legislature amended the charter, upon the request of the Union Association, to include Anson and Pee Dee Association in control and support of the school. A year later, in 1912 the Mecklenburg and Cabarrus Associations joined in the ownership of the school, with no transfer of title but with assuming part of the operation responsibility.

C. M. Beach, a 1902 Wake Forest College graduate, was elected in 1919 to become Wingate's fifth principal. It was during his leadership that the

school advanced to the status of Junior College. The High School department continued to accept students and allow them to graduate from the high school department. Beach was the first president of Wingate College, which position he held for only a short time; however, he remained as a member of the faculty. It was during his leadership the Baptist Young People's Union received special recognition from the Baptist State Convention, with almost every student participating.

It was during Beach's administration that an appeal was made for the Baptist State Convention to take over the support of the school. These were years of depression and Wingate College, like other educational institutions, was going through a period of financial difficulty. There was some discussion by the State Convention that Wingate should be closed but an appeal delayed this action.

J. B. Huff, a Wake Forest graduate and with a Master's degree from the University of North Carolina at Chapel Hill, came from the faculty of Mars Hill College in 1924 to be president of the college and he served in this position until 1930. Following his resignation, Coy Muckle, a Wake Forest Southern Baptist Theology Seminary graduate, was elected to be president. Muckle had served four years as pastor of Meadow Branch (Wingate) Church, and came well acquainted with the college to be the seventh president.

One of the first recommendations Muckle made to the Trustees was to have Professor C. C. Burris, who was already a member of the faculty, be elected as Dean of the College, which action was taken. During these years, from the beginning of the school, an annual report of the school was made to the Association.

It was in 1930, soon after the election of Muckle as president, that a request was made to the Baptist State Convention to let the school completely withdraw from the Convention and to ask the churches to put the support of the college in their budgets. The Anson, Mecklenburg, Cabarrus, Pee Dee, Montgomery and Stanly Associations joined the Union Association in the support and these Associations were later joined by Moriah and Chesterfield Associations of South Carolina in being solicited for support.

These were very difficult days and it seemed on several occasions that the school would not be able to survive, due to the financial problems. But there was a faculty who gave their loyal support by doing without and taking their salaries in small payments and in meat, flour, meal, vegetables brought by the students as payments on tuition. The leaders in the State Convention were pessimistic about the future of the school, but through the efforts of the Trustees and Administration the school remained open.

J. B. Little was elected as Business Manager August 22, 1933, and was given the responsibility of the collection and disbursement of all funds, sub-

ject to the approval of the Trustees. When Muckle resigned as President in February, 1936, a committee from the Board of Trustees, in accepting the resignation, recommended the election of J. B. Little as president.

Little began earnestly to help to get the college out of debt. He stayed in this position only one year and with resignation said, "I feel I have been called to the Gospel ministry and must return to this call."

The special committee of the Board of Trustees, upon acceptance of Little's resignation was unanimous in the presentation of Dean C. C. Burris as acting president and one year later, in May, 1937, he was elected by the Trustees to become president.

Craven Cullen Burris had the longer period of service and affiliation with Wingate College, having come to be a high school student in 1912 and graduating in 1914. He then entered Wake Forest College where he graduated in 1917. He taught in Anson and Hoke counties and during this period, having felt the call to the Gospel ministry, was ordained as a Baptist minister. He returned to Wingate as a teacher in 1919 and taught Latin, History, Greek, and was head of the English department for many years. He served as assistant principal, Dean, and as President of the College.

Soon after coming back to Wingate in 1919 he was called to be pastor of Kings (Street) Memorial Church in Waxhaw and served there and at Hopewell Baptist Church for a total of more than 30 years. He also served as pastor of Midway Church for several years and upon request of the Board of Trustees that felt he needed to give full time to the college responsibilities, he resigned his pastorates in 1951.

After a period of national depression, and after the close of World War I, the national economy began to improve and the Trustees planned for an Enlargement Campaign. Individuals began to make investment in the school and churches responded more generously and in 1944 a formal celebration took place with the Trustees in charge and a day of celebration and rejoicing was observed when the indebtedness of the school was paid off on September 22, 1944.

An effort was made during these days for the State Convention again to take over the support of the school. It was encouraging when the Convention did agree, in 1946, to give an allocation of \$20,000 for the operation of the school. It was on November 2, 1949 that the charter for Wingate College was changed for the third time and the Baptist State Convention again agreed to ownership and support of the school.

It was in the Board of Trustees meeting January, 1953 that Burris resigned as President to take effect on June 1, 1953. As the Trustees accepted his resignation with regret they gave him a rising vote of appreciation. It was recommended that he be president-emeritus for life with a guaranteed monthly income. It was also recommended that he remain as a member of

the faculty until his retirement in 1962. He headed the English department until he retired at the age of 71 years.

Dr. C. C. Burris died on January 25, 1969 and funeral services were held in Wingate Baptist Church, of which he was a member, on January 27th, in charge of a former pastor, the Rev. J. Dewey Hobbs, Jr. The overflow of friends and former students who came to pay their respect attested to the high esteem with which he was held and to an investment of a lifetime in the lives of young people.

Dr. Budd E. Smith was elected in 1953 to become the tenth president of Wingate College and he began his services soon after moving to Wingate in the summer of 1953. He began immediately to take stock of the assets and liabilities of the school and to decide how he would be able to operate the school. He worked diligently to secure the confidence of the Trustees, the business men, organizations and individuals and to get them to make investments in the school. The response is an interesting and fantastic story.

The estimated value of the college property is more than \$17,500,000 and is debt-free. It includes about 300 acres of land, 40 modern buildings with a faculty of almost 100 with additional employees of about the same number. The student body has reached more than 1,600 at one time.

While the College is still under the supervision of the Baptist State Convention, which annually supports the school through the cooperative plan of giving, and suggests those who will be serving on the Board of Trustees, the responsibility of the operation is placed in the hands of the Administration and Trustees.

The campus of Wingate College with the modern buildings, one of which is dedicated to Dr. Smith, one to Mrs. Budd Smith, and other benefactors, the beautifully planted campus with many growing trees, shrubs, blooming flowers stand as memorials to Dr. and Mrs. Smith and to those who have worked with them in giving and planning.

Wingate College has been built through faith, dedication and prayer of those who throughout the years have cooperated to provide a high standard of Education under the influence of Christian principles. The faculty has been well-chosen for their special fields for teaching, without whom the College could not reach the fundamental goal of helping to better prepare young lives for the present and the future. Even with the effort we have made to give a glimpse of the growth and development of the school our forefathers dreamed into reality and with countless numbers of people giving of themselves as leaders, as teachers, as Trustees in service, and with many making contributions of financial support throughout the years, we can not include everything and everybody. The history of Wingate College, in the book by Dr. H. I. Hester, as "The Wingate College Story,"

written in 1972, gives a more detailed account of the people and accomplishments of those who have helped to make Wingate College what it is today. It is hoped that the investment of these 75 years will continue to pay dividends through the lives of the host of people who have come under the influence of Wingate College, that many will be lifted to the highest plane of Christian living and service throughout the world.

DO YOU REMEMBER?

1. Which is the oldest church in the Association?
2. When was it established?
3. When was the name changed to the Union Baptist Association?
4. Who was the first Moderator?
5. What year were the Minutes dedicated to him?
6. How long was Rev. Reuben James active in the ministry?
7. How did he learn to read?
8. How old was he when he died?
9. Where was our Association organized?
10. What three churches were involved?
11. Where was the first Anniversary of the Brown Creek Association held?
12. In the "Declaration of Principles," how many articles are included?
13. Who were the itinerants?
14. How much were they paid per day?
15. Who was the first Associational Missionary?
16. What year did he come to the Association?
17. In 1955 the Moderator asked what was the earliest year anyone present had attended the Association. One member present had attended in 1897. Who was he and who were two outstanding men who were with him?
18. What was the mule's name they drove to the meeting?
19. In 1949 one church was burned, rebuilt and paid for in eight months. Name this church.
20. How long did Dr. C. C. Burris serve as President of Wingate College?
21. How long was he associated with the college as student, teacher, Dean and President?
22. How many consecutive years did M. L. Baker attend the Association?
23. Wingate Baptist Church had a big celebration in 1960. What were they celebrating?
24. What year was Bethel Church erected?
25. Rev. Joseph A. Bivens served Hamilton's Cross Roads in 1898-99 and 1900. What was his salary?
26. How long did Rev. E. C. Snider serve Faulks Church as pastor?
27. What church once had the name "Beaver Dam Baptist Church"?
28. What church once had the name "Henretta"?

29. How many members did Mill Creek have when it was first organized?
30. When was the First Church of Monroe organized?
31. Where did Mountain Springs Baptist Church get its name?
32. Which church had land donated for a church building with the condition that if gold was ever found on the land the descendants of the donors could get the land back for the same price?
33. About 1835 or 1840 which church had two factions, Missionary and Anti-Missionary groups, each with its own pastor and both using the church building?
34. Which churches were organized or partly organized from Philadelphia Baptist Church?
35. What colored man was ordained to preach the Gospel by Philadelphia Church in 1872?
36. Which church was originally called "Sheep Hill"? Why?
37. Where did Roanoke Church get its name?
38. How did Sardis Church get its name?
39. What became of North Monroe Baptist Church?
40. How many years has J. Howard Williams served as an officer in the Association?
41. How long did Frank B. Ashcraft serve as Treasurer?
42. Another member of Monroe First Church served as Treasurer for 16 consecutive years. Who was he?
43. When did Wingate School become Wingate Junior College?
44. When did Dr. Budd E. Smith come to Wingate College as President?
45. How long did T. L. Price serve Hopewell Church as Superintendent of the Sunday School?
46. During the Depression of 1933 it is reported that the Association had \$126.71 paid in. How much was paid out?
47. J. W. Bivens served as Moderator, Clerk and Historian for how many years?
48. Which church used the bell to let others know there had been a death and help was needed to dig the grave?
49. Which church reprimanded several male members in 1903 for drinking too much and using profane language?
50. Which church paid the sexton an annual salary of \$4.50, and he was elected to serve another year?
51. In 1905 one church bought the sexton a watch to be used as long as he was sexton. The watch was later sold at public auction for \$2.65. Which church was this?
52. Which church paid \$9.00 for the land on which to build a sanctuary, used the blue-back speller for the children to study in the Sunday

School and used the Bible for the adults; and in 1863 had the names of ten slaves as members of the church?

53. Hopewell lists six ordained ministers and one missionary from their church. Name them.
54. How many Mission organizations were reported in our Association in 1970?
55. What was the membership listed?
56. (a) In 1889 one of our churches was organized under a brush arbor. Name this church.
(b) Who gave the timber for the church building?
(c) Who cut the first tree?
(d) What kind of seats did they have?
57. During the years from 1918 to 1970 how many treasurers have we had in this Association?
58. Who is the present Treasurer?

LET'S SMILE A BIT

NOW THAT WE have read the history, I feel that we should smile a little. Many amusing events have happened in the churches throughout the years. However, these have not been reported and I cannot include them in the history. I can only relate a few comical things that happened at old Meadow Branch Church (Wingate) of which I am a member.

In former years we had preaching at Meadow Branch the second Saturday and Sunday of each month. One Saturday we had a visiting minister who had driven his horse and buggy from South Carolina to supply our pulpit that weekend. My grandfather, Alexander Williams, always went early to the Saturday meeting. On this particular day he and the visiting minister met in the yard and had the opportunity to visit together before the people arrived. When they went into the church for the service and the minister had read the Scripture, he said, "Brother Williams, lead us in prayer." My grandfather, who was not accustomed to leading in public prayer, and who always whistled a tune when he was bothered, arose, whistled a tune and said, "Call on my son-in-law, John Wilse Bivens, a man who is better acquainted with the Lord than I am."

Another incident: One of the men of the church was called on to lead in prayer. He prayed for everything and everybody he could think of, but did not know how to conclude the prayer, so he said before he sat down, "Well, brethren, I have made a failure."

I remember on one occasion a minister came to fill our pulpit one Sunday. We had the songs, Scripture reading, prayers and offering. When the time came for the sermon he said, "Brethren, my sermon has left me; let us stand for the benediction."

At another time, the minister had led in the prayers and Scripture reading. When the time came for the sermon he said, "Brethren, let's have another hymn; my mind is scattered."

Uncle Moke Griffin was a leader in the church and served as a deacon for 36 years. He was a most unusual character. After we had had a severe wind storm someone asked him how the storm was at his house. He replied that it was the worst he had ever seen—"it blew down trees that had never been blown down before."

The church roll was called at every Saturday meeting. An absence called for an explanation from the members. Uncle Moke missed the second

Saturday in June. He said, "Brethren, my wheat was ready to cut and I could not get any help. I thought it was better for me to be in the field with my mind in the church than to be in the church with my mind in the field." The church accepted his statement.

On one occasion a member was called before the church, charged with making liquor. The church was ready to exclude him; however, the pastor said that this would not be done if he would tell whom he sold the liquor to. He steadfastly refused to tell who his customers were. He did not want to be turned out of the church and the pressure was so great that he finally agreed to tell. He mentioned several prominent members of the churches, including some of the deacons to whom he had sold a gallon of whiskey and finally said, "I sold the preacher two gallions." The preacher said, "You have met the requirements and the case is dismissed."

CONCLUSION

WE HAVE BEEN wonderfully blessed as we have studied the history of our Association and have come across the names of so many who have been part of this history-making. We do not know, nor can there be an evaluation of all who have been a force in helping to unite our churches in a Kingdom building program. We have tried to use the available information to bring as complete a record as we can. We have a renewed appreciation for those who have carefully and accurately recorded the events of importance in our churches and for our Association, and hope that we will seek to keep accurate records of our work so that those who follow can continue to keep a history.

What are some of the evidences of growth in our Association during these fifty years? We will relate the findings in the Association Minutes.

In 1919 there were 39 churches in the Association with a membership of 5,991. There was no Cooperative Plan for giving but we find the following information about the gifts for Missions:

State Missions	\$ 977.61
Home Missions	985.16
Foreign Missions	1,020.26
S. S. Missions	55.53
Christian Education	1,745.18
Orphanage	1,349.49

In 1919 there were eight churches having Woman's Missionary Union organizations, and gifts from the 464 members, in addition to the separately reported designated gifts listed above, were for State, Home, Foreign Missions, the S. S. Board, Training School and other mission objects with a total of \$1,318.27.

This gives a total for all Missions gifts reported in the 1919 Minutes as \$7,449.50. The total gifts for all objects amounted to \$22,588.92.

The 1970 Association Minutes record 56 cooperating churches with a membership of 15,461.

The following churches report having all organizations for the educa-

tion and training of their members, including Sunday School, Training Union, Woman's Missionary Union, Brotherhood and annual Vacation Bible School:

Austin's Grove	Oak Grove
Ebenezer	Philadelphia
Faith	Sandy Ridge
King Memorial	Sardis
Marshville	Shiloh
Mt. Zion	Sutton Park
New Salem	

All 56 churches report having Sunday School.

53 churches report having Vacation Bible Schools.

26 churches report having Training Unions.

20 churches report having Brotherhood.

44 churches report having Woman's Missionary Union.

39 churches report providing a home for the pastor.

5 churches report no gifts to world missions through the Cooperative Program.

3 churches report no gifts for the support of Association Missions.

The total gifts to Missions through the Cooperative Plan of Giving and through special Love Gifts was \$144,703.00.

The total gifts for all objects reported is \$1,127,272.00.

These figures show that we are giving approximately eight times as much to local work as we give to all Mission causes.

Our churches have beautiful church buildings with education and fellowship facilities and many are providing homes for the pastors so they can be on the church field and available for the promotion of a full-time ministry. The well-kept, attractive buildings and grounds give evidence of the pride the members have in their churches and pastors' homes.

Our Association has a full-time missionary (or field worker) and provides a home for him. He is the coordinator for the work as a group of churches working together and is available to assist churches as needs arise. He is the only full-time salaried employee and, with the exception of annual token gifts to the Clerk and Treasurer of our Association, all other officers and leaders give of their time and services.

Our churches are recognizing the need and advantage of having better educated and trained leadership who, under the guidance of God's Holy Spirit, can preach, teach, train and help to direct lives into a personal involvement.

The Mission outreach of being part of a World Mission Program is evidenced through the churches who regularly support the Cooperative Program of giving. As individuals bring their tithes and offerings, and con-

tribute weekly "as the Lord has prospered them," for the support of the local church, the Association, State, Home and Foreign Mission programs, we become part of this endeavor.

Through our Cooperative Plan of giving we help to support the 2,500 career missionaries who serve in 77 foreign countries of the world; we help with the support of 2,200 or more missionaries who are giving themselves in our homeland, through our Home Mission Program. We have work in all of the states comprising our United States, including Alaska, Hawaii and Puerto Rico.

We support Children's Homes, Colleges, Hospitals, Seminaries, Homes for the Aging, Publication Houses, Rehabilitation Centers, Social Work Language Groups of many nationalities. Wherever there is a Baptist witness we are united in seeking to meet the needs of people.

While we rejoice in what is being done and in our growth and development, we must realize that we have not begun to meet our potentialities. As a part of Southern Baptist Convention, with an approximate membership of eleven million, we need to be much in prayer for our workers, and work and pray that more of our young people may be called into full-time Christian service.

As individual believers of the Bible as God's holy inspired Word, with a message for the hearts of all people, that will transform lives, surely we need to rededicate our lives to the carrying of this message. As we read the history of our Association and the part it has had and does have in this great Kingdom work, we hope and pray that we may be more united in love and Christian fellowship, which enable us to be more actively engaged in the work of bringing a lost world to Jesus Christ.

ANSWERS

1. Philadelphia
2. 1773
3. In the early 1900's
4. Darling Rushing
5. 1954
6. Sixty years
7. By studying the Bible
8. 94 years
9. Mt. Olive Church, Anson County
10. Mt. Olive, Monroe, Faulks
11. Monroe, October 20-22, 2855
12. 22
13. Men paid by the Association to visit the different churches
14. One dollar; later a dollar and a half
15. J. Boyd Horton
16. 1946
17. Walter C. Sanders; Rev. Hight C. Moore; Dr. John W. White, Secretary to the Foreign Mission Board
18. "Kit"
19. Fairfield
20. 16 years
21. 50 years
22. 66 years
23. Sesqui-centennial (150 years)
24. 1861
25. Twenty dollars per year
26. 26½ years
27. Marshville
28. Mary Elizabeth
29. 12
30. 1852
31. From the mountain and three springs nearby
32. New Hope
33. Philadelphia

34. 1830—Mt. Olive in Anson County with 21 members; 1893—Union Church with 33 members; 1909—Mt. Pisgah with several members
35. Jake, a servant of Willis Alsobrooks, unlearned to the extent that someone had to read the Bible for him
36. Pleasant Hill; sheep roamed at large and sometimes sought refuge in the church building
37. A member having heard that name given to a river, was impressed and recommended it to the church
38. A lady who commuted to Charlotte by train passed a depot called "Sardis." She submitted the name and the church adopted it
39. It was moved and the name changed to Sutton Park Baptist Church
40. 23 years
41. 20 years
42. H. E. Copple
43. In 1923
44. 1953
45. 30 years
46. \$2.25
47. 30 years
48. Shiloh
49. Hamilton's Cross Roads
50. Hamilton's Cross Roads
51. Hamilton's Cross Roads
52. Meadow Branch (Wingate)
53. Rev. James Long; Rev. Edward Long; Rev. Bruce Benton; Rev. William Hough; Rev. Samuel Long; Rev. Joe Lee Helms; Missionary: Miss Mary Ellen Wiley (Mrs. Edwin Dozier)
54. 179
55. 2,274
56. (a) Herman
(b) O. M. Sanders
(c) H. W. Flowe
(d) Slab seats
57. Five
58. Mrs. John G. Hargett

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